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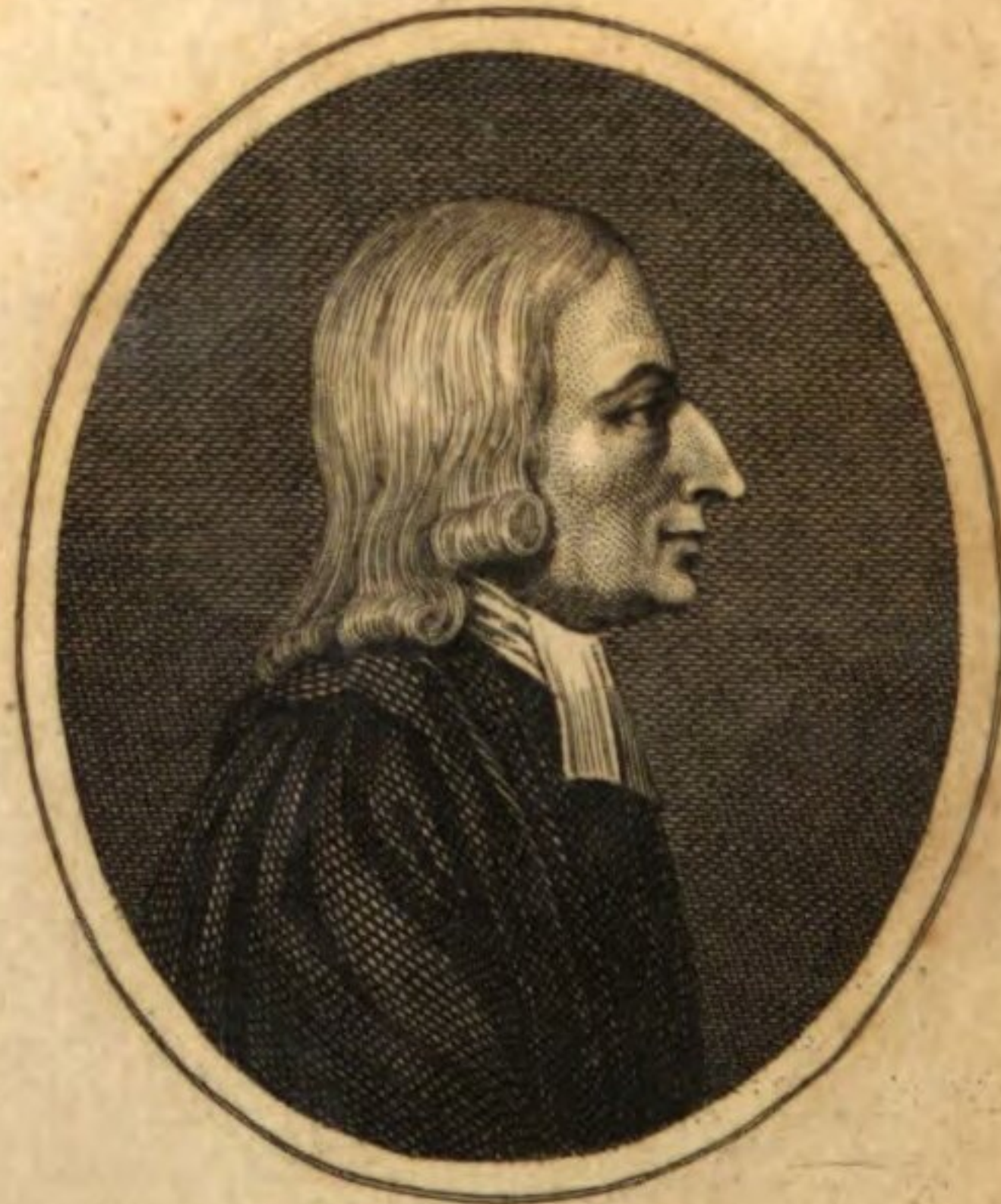
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THE HISTORY
OF
All Religions,

COMPREHENDING
THE DIFFERENT DOCTRINES,
CUSTOMS, AND ORDER OF WORSHIP
IN THE CHURCHES WHICH HAVE BEEN
ESTABLISHED FROM THE BEGINNING OF
TIME TO THE PRESENT DAY. THE ACCOM-
PLISHMENT OF THE PROPHECIES OF THE
PERSON OF CHRIST, INCONTROVER-
TIBLY PROVING BY THE POSI-
TIVE DECLARATIONS OF
THE PROPHETS
THAT HE IS

THE TRUE MESSIAH,

AND THAT THE JEWS
HAVE NO AUTHORITY FROM SCRIP-
TURE TO EXPECT THAT HE IS YET TO COME.
THE ORIGIN AND CAUSE OF IDOLATROUS WORSHIP.
REASONS ASSIGNED FOR THE DIFFERENT FORMS
OF IDOLS: BEING A BRIEF COMPENDIUM
OF THOSE KNOWLEDGES, NECESSARY
TO BE KNOWN BY ALL
CHRISTIANS.

BY JOHN BELLAMY,

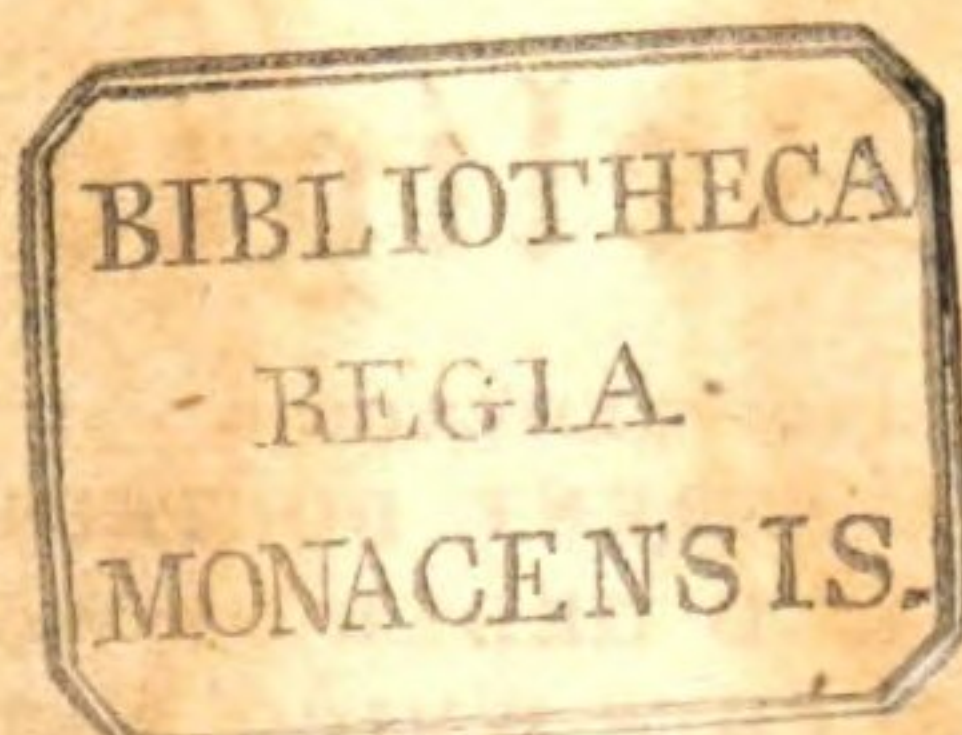
Author of *Biblical Criticisms* in the CLASSICAL JOURNAL.

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Bellamy
History
of all
Religions



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1812.

PREFACE.

HISTORIES of the Different Professions of Religion have been written by eminent and learned men in all civilised nations; therefore a publication of this nature may be deemed, by some, unnecessary. A consideration of this sort would certainly have had its due weight with me, had I not found that, though in many instances the authors have suc-

ceeded, yet in others, and those very important, they have been altogether defective. No writer has attempted to give us any information respecting those circumstances and things, which took place at a more remote date than that of the ancient Egyptians; or concerning the Religions of the first nations after the flood; or the various states and descent of all the patriarchal churches from Adam to that period.

It does not appear to me that any writer can be justified in presuming to call on the attention of the reader, unless he has something hitherto undiscovered to lay before him. I trust it will be

found by the learned and the intelligent reader, that I have not merited any imputation of this nature, for I should not feel myself excused in sending the following sheets to the press, if they did not contain a variety of information, which has not been made known by any writer, and which I consider a duty to lay before the public. I have avoided any appeal to opinion as conclusive, but have in these researches confirmed what is introduced from the Bible. Some may suppose that we ought not to carry our inquiries, respecting these things, beyond the time of the most remote Pagan antiquity. In such case we must stop at a later date than that of the ancient Egyptians ; this would be shutting

up the fountain of knowledge in the Egyptian labyrinth, where every thing respecting the first people, and their descendants to the flood, would be wrapt in impenetrable darkness. Here profane history gives us no light; all is uncertainty and conjecture, therefore we are necessarily driven to the sacred pages of the Bible, which not only point out the origin of the most ancient nations, but lead us to the beginning of time, when the Almighty gave the first dispensation to man.

We must, however, acknowledge our gratitude to those writers, who have labored to give information respecting the idolatrous worship of the inhabitants of

Canaan and the surrounding nations, before the Hebrews came out of Egypt; but had they attended to the meaning of those words, which so frequently occur, the Hebrew pronunciation of which is constantly retained in the English, and also in all the European Bibles, much information would at this day have been before the world.

In translating the significative nomenclature of the Hebrew, I trust I have shown that in their original institution, they were not contrary to divine order, but were used by the most ancient people as indices pointing to knowledge in every page of the book of nature. A knowledge given to the primæval people,

who gave names to creatures and things, expressive of their natures, a wonderful singularity found only in the Hebrew language. This knowledge was not extinct in the time of the prophets, who were shown, that clean and unclean beasts of all kinds, signified the good and evil affections of the Jews. I have also shown how these things, in their origin, innocently significative and instructive, were, in process of time, through the pride, ignorance, and sensuality of man, worshipped as idols.

With regard to the professions of the Christian Religion, I have abandoned the customary method of copying. Whoever will be at the trouble of reading

different writers on this subject, will find that one writer of a particular persuasion has with a *mild kind of bigotry*, from an attachment to his own sect, elaborately recommended his own view. I have avoided every thing of this nature, being well assured from the sacred writings, that true religion consists neither in doctrines, nor opinions, but in uprightness of heart.

In presuming to speak of the state in Paradise, I have not advanced any new theory, but have confirmed those views, consistently with what is said by the inspired penman on that subject. It must be obvious that if any information can be obtained respecting this state, we

must necessarily have it from the ancient part of the Bible. I have also from the same authority given proofs concerning the nature of the first dispensation, which God gave to man after the fall. For it has frequently occurred to me, when reading that part of the sacred writings where the first patriarchs are recorded, that the words signifying the names of the men, had also another meaning and application, according to the custom of the Hebrews ; and in this instance I have found them to be applied also to signify the state or quality of the church, as well as the name of the man, when each patriarch succeeded to the supreme government, until the church by successive states descended, and

finally was extinct in the time of Noah, when God gave a new dispensation to him.

This, I trust, will give much satisfaction to the Biblical reader, as it shows with what wisdom and effect these most ancient people were directed under that dispensation, to the existing state of spiritual things. This served as a perpetual monitor to remind them concerning their departure from the purity of the life and doctrines of the church as it was established by righteous Seth, and the danger into which they were plunging themselves by disobeying the divine commands. I have therefore followed the order of the sacred history from Adam to

the end of the patriarchal churches, introducing those nations in the order of succession from the eldest sons, which appears to have been consistent with the view of the inspired writer. So that between the first order of patriarchs from Seth to Noah, the nations descending from Japhet and Ham are introduced, before the second order of patriarchs from Noah to Abraham.

It appeared proper to give some information respecting the worship of those nations which descended from Japhet and Ham, which I have done by consulting the best authors; in addition to which, I have endeavored to develop the peculiar nature of their worship, by

translating the names of their idols ; and by so doing, it has led me to form a rational conclusion concerning the application of these words to the things, to which they were evidently applied in their origin.

In addition, I have been induced to write a small Treatise : the circumstance that induced me to write it was the following. A gentleman called on me and informed me that a premium was offered by the *London Society for Promoting Christianity among the Jews*, for the best refutation of DAVID LEVI'S DIS-SERTATIONS ON THE PROPHECIES, which are written in three large volumes, octavo. I had these books by me, and

was well aware of the absolute necessity of such an answer. None of our learned men, whose business it was, having attempted to meet this Goliath of the Jews, whose arguments appeared to many as conclusive against the Christian religion, I waited on a respectable gentleman of that society, and was informed by him that they wished to have a complete refutation of the above-mentioned *Dissertations on the Prophecies*, not only to put into the hands of the Jews in England, but of those of the different nations of Europe also. As this difficult task of literally refuting what has been advanced by this bold writer, seemed to rest here, I began to frame an answer in support of our religion against this formidable

production, which is now received by the Jews as the pillar of Judaism; and I have concluded to make a separate treatise of it, and annex it to this work.

Being convinced of the laudable and benevolent intentions of this respectable society, I have been particular in meeting the objections of this writer, which are properly not his, but collected from the writings of their modern Rabbies. I have, I hope, given a *plain, clear, and conclusive* refutation of those objections, by which the Christian church has so often been disturbed, and which have induced this Jewish writer exultingly to conclude each dissertation by saying: "Now as it is clear that none of those

things were accomplished at their return from Babylon, nor yet in the person of Jesus ; neither can they be explained according to the spiritualising scheme of the Christians : whence it is manifest that they remain to be fulfilled at the appearance of the true Messiah." Levi Dis. vol. 2. p. 229.

* * * I must not omit to say, that, for the sake of accuracy and precision, I have submitted the various Articles to the inspection and approval of the leading persons of each Sect ; the statements, therefore, of their Doctrine, as well as the order of their Communion, have been sanctioned and confirmed.

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HISTORY

OF

All Religions.

WE are informed in the sacred scriptures, that pure religion does not consist in a set of notions or opinions, but that it is the working of divine truth upon the heart; agreeable to these words, *thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself*. But some may ask, how is it possible to love the Lord our God with all the heart, and our neighbors as ourselves, when the love of self is so closely united to our fallen

A

nature? Let the apostle show that it is possible for fallen nature to be restored, James 1. 27. *Pure religion and undefiled before God and the Father, is this : to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*

Now whoever answers to this description, most certainly loves his neighbor as himself, for though it be possible to visit the fatherless and the widow in their affliction, without possessing the least pure religion ; yet if, at the same time, such a visitor *keeps himself unspotted from the world, he does to others as he would they should do to him.* His worldly transactions are governed by a principle of uprightness, and he is in possession of every virtue, according to the declaration of the prophet, that God has required of man. Micah vi. 8. *And what hath the Lord required of thee, but to do justly, and to love mercy, and to walk humbly with thy God.* Religion being a system of divine faith in God, and of obedience to his commands, it must be interesting to every individual to be acquainted with the ori-

gin and descent of the first religious system which God gave to man.

Those who have hitherto attempted to give an account of the origin and descent of ancient religions, have begun with the Egyptians. Before this period, every thing of importance respecting the primeval people seems to have been neglected, as though no information concerning them could possibly be gained. Their learning, which must have been profound; their arts, sciences, manners, customs, and usages, have been altogether unnoticed, as though they had been buried in oblivion with the waters of the deluge.

The reason however is plain. Profane historians have preserved some remains of the vestiges of antiquity; to them we are so far indebted for much information concerning the customs of the second race of men, or from the time of Mitsraim, the grandson of Ham, who settled in Egypt, which country, in the original Hebrew, is called by his name.

Here they have stopped ; here was the great barrier that divided the two worlds ; every thing beyond this period has been wrapped up in darkness and uncertainty. But had they only searched the ancient scriptures attentively, which reach beyond the hoary-headed ages of the most remote profane antiquity ; had they attended to the names of persons, places, and things, which are there introduced, the Hebrew pronunciation of which has been retained in all the European translations, instead of the true rendering ; much information, at this day, would have been before the public concerning those most ancient people.

That much interesting intelligence might have been communicated relative to the customs of the Antediluvians, by attending to the true meaning of words, instead of the literal rendering, will appear in the following pages. The ancient Egyptians have long had the honor of the invention of the constellations, but it is obvious, when we attend to the above-mentioned particulars, that they were handed down to them

from this scientific people, among whom the serpent, one of the most ancient symbols, had a place in the celestial sphere. These things will not only appear from the Hebrew words, but also from this consideration, that when God had finished his work, he did not leave man in ignorance, but gave him a complete knowledge of the whole creation, which knowledge he had intuitively; for such is the meaning of the passage concerning the creatures, *and God brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.*

But it would be inconsistent with the object I have in view, to enter into an investigation of the knowledges of the people before the flood; my present business is to ascertain, as near as possible, THE DIFFERENT PROFESSIONS OF RELIGION THAT HAVE APPEARED IN THE WORLD FROM THE BEGINNING OF TIME TO THE PRESENT DAY. I shall therefore proceed to ga-

ther as much information concerning this matter, as will be necessary, from the only history now extant, which reaches to those ages, and which on this account, is capable of giving certain knowledge on these subjects.

To the ancient part of the Bible then, we must of necessity turn our attention, and here we shall find an ample fund of intelligence concerning the order and policy of the most perfect of all governments that have yet appeared on earth; and of the regular descent of the first dispensation and church, from Adam, to the time of the last of the Antediluvian Patriarchs, Noah.

In endeavoring to give a concise history of **ALL THE PROFESSIONS OF RELIGION**, which have been handed down to us, we are naturally led back to the beginning of time, when God gave to man the first religion on record, which is contained in the first chapter of the book of Genesis. This being, through the providence of God, in the hand of every

man, who is happy enough to be a subject of the British empire, it may be clearly seen that the unity of God or the worship of one God, was the grand doctrine which was first given to man. The unity of God is undeniably asserted in the first verse of the book of Genesis, viz. *In the beginning, God created the heaven and the earth*, and as a proof of man's obedience, he was not to eat of the tree of the knowledge of good and evil.

This was the first dispensation, the FIRST RELIGION, the *religion of innocence*, comprehending the most profound *wisdom*: concerning which, it perhaps will be difficult to form an adequate idea. What conception can we have of the wisdom of the first man, when we are told that the creatures were brought unto him, *and whatsoever he called every living creature, that was the name thereof*? Now the names of the creatures in Hebrew, signify their natures; but how wonderful must that knowledge have been! how astonishing that perception! which enabled Adam to know the natures of the creatures,

and to give them names accordingly, so as to describe their most predominant or ruling propensities! Therefore, until we can form an idea of that state in which man was created, *when the imagination and thoughts of the heart were ONLY GOOD CONTINUALLY*, it will be in vain to attempt to define, with any degree of accuracy, the nature and operation of that wisdom and knowledge, which was manifested by the first of men.

How long man continued to obey the commands of God in this happy state, is not for us to determine. Some have attempted to fix one time, some another; but as we have not the least authority for determining this matter with any certainty, every assertion of this kind only amounts to supposition. All, therefore, that we can possibly assert with certainty respecting this is, that according to the divine testimony, man was created perfect, and that he fell from this original state by disobeying the commands of God.

But no sooner had man fallen from that

state of happiness and bliss, than God provided a redeemer in the promised Messiah, viz. *and I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.* And he also gave to man a new dispensation, and established a Church which comprehended sacrificial worship, and the divine communication by means of the Cherubim, viz. *and he placed at the east of the garden of Eden, Cherubims, and a flaming sword, which turned every way to keep the way of the tree of life.* This was the form of the FIRST RELIGION GIVEN TO MAN; and it follows in the history, that in process of time, *Cain brought of the fruit of the ground an Offering unto the Lord.*

The profession of religion made by Cain appears to have been in opposition to that of Adam and Abel, and consequently contrary to that which was established by the command of God. For Cain brought his offering which was not accepted, therefore there must have been some reason why his offering was not

accepted. We may, however, collect some information concerning the particulars of this extraordinary departure from the true worship of God by the first-born of men. Cain was told, *if thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door.* From which we are authorised to draw this conclusion, that SIN WAS THE CAUSE, viz. *sin lieth at the door*; and that his order of worship was not consistent with that, which God had commanded to be observed.

The offering itself was acceptable to God, but it was not a sacrifice; he brought *of the fruits of the earth*, (agreeably to the occupation of his life) *for an offering unto the Lord.* Therefore the acceptance or non-acceptance of it with God depended on the state of his mind and on his obedience to the commands of God: and by attending to the following particulars, we may to a certainty know what was the real cause of the rejection of his offering.

It is clear from the scriptures that the first order of things, as instituted after the fall, con-

tinued for a great length of time. In the translation it is said, *and in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord*, in the original, *and it came to pass at the end of days*; which is a customary phrase in scripture for a great length of time.

After the disagreement between Cain and Abel, it is also said in the translation, *and Cain went out from the presence of the Lord, and dwelt in the land of Nod on the east of Eden*. This passage has frequently been brought forward by Deists, to show the inconsistency of going to dwell in the land of Nod. I shall on that account make a few remarks, to silence any objection to this in future.

I have before observed that, when man had disobeyed the command of God, and the communication between him and his maker was cut off, as is plain from the words, *and the voice of God went forth in the garden*, that God provided a medium of communication by

the Cherubim at the east of the garden of Eden. A dispensation, an order of worship very different from that, when the intercourse was immediate between God and man.

The word *Nod*, the Hebrew pronunciation of which has been retained in all the translations, means to *wander*. In this passage it is the participle active, viz. *wandering*, and the words *from the presence of the Lord*, though they are truly rendered, have neither meaning, nor application: for in the sense here understood, *the presence of the Lord* must have been in the land of Nod, as well as in the place where Cain had hitherto resided. But it is evident that this signified the place where the Cherubim and flaming sword, or emblematical sacred fire, were kept; that it was more immediately *in the presence of the Lord*; because, by this medium, he had condescended to reveal his will to man. These divine symbols were handed down in the believing line of Seth to the Hebrews, who had this tabernacle and sacred fire, before that which was erected by Moses.

These words, *from the presence of the Lord*, convey to us this information: that Cain, disapproving of the established order of worship, which God had commanded to be observed, by approaching him WHO DWELT BETWEEN THE CHERUBIM, went *from the presence of the Lord, and dwelt in the land wandering about the east of Eden*, or began an order of worship contrary to that, which God had commanded to be observed.

It is reasonable to conclude that this order of things which Cain wished to establish, was that without sacrifice, which was the order observed in the paradisaical state, where no sacrificial worship was necessary. Nothing do we read of there but the fruits of the ground; and this deviation from the command of God; this attempt to assume the state of things as ordained in paradise, by rejecting sacrificial worship, appears to have been the reason why his offering was rejected. But we must collect the particulars of this departure from the worship of God, and the fundamental

cause of the rejection of his offering, from the scriptures.

When man had disobeyed the divine command, and God had graciously promised to send a redeemer, it became necessary that a medium of representation should be introduced, by which man might look through the type or figure by faith, to the promised redeemer: and therefore *offerings* and *sacrifices* were ordained to be observed, as representative of Christ who was to come. Now as sacrifices, as well as offerings, were commanded; and as nothing was acceptable to God without a sacrifice; had Cain obeyed the divine command; had he brought his sacrifice, and had he believed in the promise of God to redeem man by the coming of the Messiah, who was to be the great sacrifice, as all the sacrifices were to terminate in him; his offering would have been accepted.

And Abel also brought of the firstlings of his flock, and of the fat thereof. The

offering brought by Abel was accepted, it was offered agreeable to the command of God; therefore it must appear that Abel believed in the promise of God, that Christ should come and redeem man.

Thus we find from scripture, that at this early period of the world there were two professions of religion: the religion of Cain, who did not believe the promise of God to redeem man, which profession being founded in the pride of man brought forth the idolatry of the old world, or the worship of departed men; and which descended through five generations to Lamech: and the religion of Abel, who, as above, believed in the fulfilment of the promise, and offered sacrifices as representative of Christ agreeable to the divine command; which descended through nine generations from Seth to Noah.

We may also further remark concerning Cain, that at the beginning, he, for a considerable time, continued to offer sacrifices as well as offerings; because it is said, *and in process*

*of time it came to pass that Cain brought of the fruit of the ground ONLY, without a sacrifice: for we cannot suppose that during this long interval, signified by the words, and it came to pass in process of time, Cain had neither brought offering nor sacrifice. It is proper to remark that the hebrew *Vau* in the first word of the next verse which is rendered, AND ABEL, should, agreeable to the rule of the Hebrew language, be rendered, BUT, viz. BUT Abel brought, that is, Cain brought of the fruit of the ground an offering unto the Lord, BUT Abel brought even from the firstlings of his flock, which sufficiently proves that Cain despaired of ever seeing the paradisaical state of things restored, which he had supposed would be the case, and therefore presumed to establish the first order of things: while Abel continued in faith to offer sacrifices, believing the promise of God to redeem man by 'Christ.*

One of two things we are under the necessity of admitting, either that Cain for a great length of time after the fall brought neither offering nor sacrifice; or that for a

great length of time after the fall, he brought both offering and sacrifice; and then *in process of time it came to pass*, that he omitted, or held sacrifices unnecessary, and, after the manner of the Eden state, *he brought of the fruit of the ground ONLY an offering unto the Lord*; which was the reason that the man was rejected as well as the offering.

The scripture fully justifies this view of the subject; otherwise, where would have been the consistency of the divine legislation, unless some justifiable reason could be assigned why God rejected his offering? viz. *But unto Cain and his offering he had no respect*. Neither can we suppose that there was any partiality shown at this period; because God said, *if thou dost well, shalt thou not be accepted?* or, according to the marginal reading which is nearer to the true sense of the original, *if thou dost well, shalt thou not HAVE THE EXCELLENCY?* *but if thou dost not well, sin lieth at the door*. Which evidently refers, agreeable to the order of primogeniture to him, that he was to have had the

excellency, or honor of the Messiah's coming in his line, had he done well, by continuing in the belief of the promise, and the continuation of the types and sacrifices, which signified the coming of the redeemer.

These words, also, evidently mean that Cain had had the excellency, or had been accepted in this sense, by the question, *if thou dost well, shalt thou not be accepted?* that is, thou hast heretofore done well, and hast been accepted, and if thou dost well, thou shalt be accepted again. Otherwise, the question would have been unnecessary, unless it had had reference to his having been once considered the head of the line, in which the Messiah would have made his appearance.

Respecting the doctrines of this most ancient church, we cannot doubt that the first grand essentials were: love to God; charity to man, and faith in the fulfilment of the promise that *the seed of the woman should bruise the head of the serpent*; that man should regain by the redeemer, what was lost by the transgres-

sion of the first man; because these essentials of true religion are comprehended in the commands, which God had given to Adam.

It is not necessary here to enter into a discussion concerning the longevity of the Antediluvians; much remains to be said on that subject: but it is proper to remark that the Patriarchs from Adam to Noah, who were supreme heads both in ecclesiastical and civil affairs, gave names to the church for the term of their natural life, during the whole of which term they governed: names signifying its declining state, and which names were changed at the accession of the hereditary successor in the order of primogeniture.

It perhaps may afford pleasure and information to the reader if I show with what wisdom and effect the venerable patriarchs applied this most significant nomenclature to the different states of the church. I do not know that it has been made known by any author, therefore it may be the more acceptable. It adds a great beauty to the original scriptures, because it

shows us how the church gradually fell away to the time of Noah, when no true church existed. And as no nation can possibly have the form of a regular government, to keep man in a state of civil society, unless there be a visible religion, and God be worshipped in sincerity; it also informs us how necessary it was for God to give a new dispensation, which he did to Noah, the second visible father of all mankind.

THE FIRST PATRIARCHAL CHURCHES.

Adam, at the birth of Seth, named him according to the state of the church. *Seth* means to settle, dispose, place, constitute, or reduce to order: which it is natural to suppose was necessary, as much confusion must have

taken place during the time of Cain and Abel.

At the birth of ENOS, the patriarch Seth gave him a name consistent with the state of the church, over which he was to preside, directed no doubt by Adam who had all knowledge intuitively in himself, and called him ENOS, which signifies *a mortal state by sin*; significant of the fall of Adam, by which the church was reduced to a state of misery.

A similar state of the church was meant at the birth of *Cainan* the Son of Enos. *Cainan* means to *lament*, to *mourn*, to *be in a depressed state of mind*; and so was significant of that state, in which it is natural to suppose the mind would experience sorrow by the loss of the blissful, paradisaical state of Eden.

Mahalaleel succeeded, who was so called in conformity to the custom at that day. Mahalaleel signifies *a departure from the praise or worship of the true God*. The literal sense of which is, that the state of the church

at this period was worse, as to doctrines and life, than it was at the beginning of the reign of Cainan, or any of the former churches, and that they departed more and more from the true worship of God universally.

This departure continued when Jarad, the next successor, presided over the church and state. *Jarad* means to *decline*, to *descend*, and so was descriptive of that order of things in their progress towards the last state of that church.

But Enoch the son of Jarad, who next succeeded to the supreme government, appears to have attempted to restore the worship of God by setting an example himself.

Enoch has the following signification, to *dedicate*, to *train up*, and the word, which is rendered *walked*, is in the hithpael conjugation, which means, *he walked himself training up with God*, or worshipped God, and instructed or *trained up* those who were willing to worship the true God. From this ex-

pression it appears, that the great mass of the people did not *walk with*, or *worship*, God; but were worshippers of idols. Therefore all the attempts of Enoch to establish the true worship of God, seem to have been altogether ineffectual. Methuselah, his son, succeeded him, when a more ruinous state of things commenced, agreeable to the meaning of the word *Methuselah*, viz. *and he sent forth death*, which indicates a state of universal idolatry, in scripture termed a *spiritual death*.

This appears to be confirmed by the next successor, his son *Lamech*, the import of which is, a *total decay* or *falling away*, so complete in its kind as not to leave a single vestige, or appearance of what this church was in its origin. Love to God and charity to man, which were the actuating principles that constituted this church, appear to have been banished, and the love of self and the world, guided and directed every motion in the heart and soul of the whole human race. This is sufficiently evident from what is said in the 5th

verse of the next chapter, concerning the state of the world at this time, viz. *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of the heart was only evil continually.* A more complete picture of the universal departure from every principle and act of virtue and moral rectitude, was never drawn by any pen. The whole man was a lump of evil, for it is emphatically said, *only evil*, not in *word only*, but the imagination of the thoughts of his heart was evil—not for a time only, but the imagination of the thoughts of the heart was only evil CONTINUALLY.

We come now to that period of the world when churches and different forms of religion began to be multiplied. Shem and Japhet were worshippers of the true God; but Ham appears to have approved of the popular idolatrous religion of the old world. Accordingly his grandson Nimrod built Babel, and laid the foundation of the Babylonian, or great

Assyrian, empire; and established idolatry, for which worship twenty-two nations of the east became famous.

This brings us to the end of this FIRST PATRIARCHAL CHURCH, comprehending the second dispensation God had given to man.

NAMES AND AGES OF THE PATRIARCHS

OF THE FIRST ORDER.

	<i>A. M.</i>	<i>Died.</i>	<i>Aged.</i>
ADAM . . .	<i>born</i>	930	930
SETH . . .	130	1042	912
ENOS . . .	235	1140	905
CAINAN . .	325	1235	910
MAHALALEEL	395	1290	895

	<i>A. M.</i>	<i>Died.</i>	<i>Aged.</i>
JARED . . .	460	1422	962
ENOCH . . .	622	987	365 ¹
METHUSELAH	687	1656	969
LAMECH . .	874	1651	777
NOAH . . .	1056	2006	950

Agreeable to the order of the sacred history, I shall begin with the descendants of Japhet. Gen. x. 2. *The sons of Japhet, Gomer, and Magog, and Medai, and Javan, and Tubal, and Meshech, and Tiras.* There can be no doubt, but that the worship of the true God was communicated by Japhet to his posterity, who governed fourteen nations. How long they continued in the true worship of God, as given by their progenitor, does not appear. But the records of the Bible inform us that some of these nations, which were distinguished by the name of their respective founders, were very powerful nations at the time of the prophet Ezekiel, chap. xxxviii. 2. *Son of man,*

¹ Who was translated.

set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, ver. 4. I will bring thee forth, and all thine army, horses and horsemen, ver. 5. Persia, Ethiopia, and Libya with them. Thus we find that they were of such consequence, as to bring Persia, Ethiopia, and Libya with them against Israel. We have a sure rule for determining that these nations at length fell away from the true worship of God, and became idolaters, because it is said that, by these descendants of Japhet, the isles of the Gentiles were divided in their land, and the Gentiles, or nations, for so the original word signifies, were universally idolaters.

Ham is next on record; and here the sacred historian has been particular in giving the origin and descent of idolatrous worship after the flood. It appears to have been his design particularly to notice *idolatry*, and the true *worship of God*; the first introduced by Ham, the latter established by the patriarch Shem: therefore as Mitsraim, the son of Ham, settled in Egypt, I shall begin the inquiry concerning idolatrous worship with the Egyptians.

THE RELIGION OF THE ANCIENT EGYPTIANS

Consisted in the worship of the *Serpent*, which species of idolatry was handed down to them by Ham, and which was, no doubt, the universal worship of the Antediluvians. According to Pliny,¹ the Egyptians had a great many inferior deities, which they pretended governed nature : as Jupiter, or spirit ; Vulcan, or fire ; Ceres, or the earth ; Oceanus, or the sea ; Minerva, or the air. They also had their terrestrial deities, or deified men, some of whom had the vanity to assume the names of their celestial gods. Thus, Chronus, Saturn, Jupiter, Neptune, Juno, Vulcan, Vesta, Hermes, Orus, Venus, Pan, Apollo, Typhon, Mars, &c. whose souls they believed to have a habitation in the celestial sphere, as appears from Plutarch,² who informs us

¹ Pliny's Nat. Hist. lib. 10. c. 66. ² P. 362.

that they supposed the soul of Isis was translated to Southes, or the Dog Star, the soul of Orus to the constellation Orion, and the soul of Typhon to Ursa Major, or the Great Bear. But notwithstanding they had such a number of gods, the Niolic serpent was the grand idol, and stood at the head of all their deities. This appears to be confirmed when Moses was brought before Pharaoh, and was commanded to cast down his rod, which became a serpent. The Magicians also did the same with their enchantments. Thus, by introducing their supreme idol, he showed them the folly and vanity of their worship, for the serpent of Moses devoured them all.

THE WORSHIP OF THE ANCIENT MOAB-
ITES, AND MIDIANITES

Was much the same as that of the Egyptians. That they worshipped their departed

men, and offered sacrifices to them, is on record in scripture. *Chemosh* and *Baal-Peor* were the idols of Moab; and the Psalmist says, *they joined themselves unto Baal-Peor, and ate the sacrifices of the dead*, viz. the sacrifices offered up to their idols, or departed men whom they worshipped.

These idols were both applied to signify the sensual passions; *Peor* in Hebrew, means to *open*, used by them to signify the bringing forth young. Jerome says, *Baal-Peor*, was the same as the Greek and Roman *Priapus*, and that *Chemosh* was worshipped in *Nebo*, having the same application. The Greek *Κώμος*, was called by the Romans *Comus*, the god of *wantonness* and *lascivious feasting*. Both these idols were *serpent-idols*, representing the sensual principle in man. Thus as those people understood this animal to be the most subtle and sensual beast in nature; they used it in an obscene way to signify the generation of the human race.

THE WORSHIP OF THE AMMONITES

Had something in it more plausible than most of the idolatrous religions of the East.

They worshipped the sun under the figure of a man in polished gold; his face represented the sun. In the body there were seven divisions for the reception of offerings. This idol was called *Molech*, which in Hebrew means a *king*, or *governor*, the sun being king or ruler in nature.

Many writers have supposed that the Ammonites were not only idolaters, but that they also performed their rites with the greatest cruelty; and that they made their children pass through fire to their idol. But such information cannot be gathered from the bible, it has only been thus understood from the present translation: no such monstrous barbarity is sanctioned in the original. This

custom of passing their children through fire to Molech was similar to the custom of passing their children through water at this day in baptism, as a sign that they are received into the church. Being worshippers of the solar fire represented by this idol, this passing them before the fire which was burning at his altar, was an outward sign that these children were considered as belonging to that religion, and they were registered in their temples, as was the practice among the Jews, and as is now the custom among all Christian nations.

THE WORSHIP OF THE AMALAKITES

Was the same as that of the Edomites, for they worshipped the same idols. Amalek was the first of the nations that fought against Israel; they ignobly took an advantage of the rear of the Israelites, and maliciously smote

those who could not defend themselves. Therefore they were commanded to destroy their government, not the people, and to blot it out from under Heaven.

THE WORSHIP OF THE CANAANITES.

That part of the world assigned to Ham, by Noah, was divided among his sons; Cush had that which afterwards became the Babylonian empire; Mitsraim settled in Egypt; and Canaan had the land which took his name, and his posterity were called Canaanites.

Their religion appears to have been the same as that of the Ammonites. They worshipped the same idol¹ Molech, with the same

¹ Lev. 18. 21.

ceremony of passing their children, or bringing them before this idol of the sun. From the commands given to Moses to destroy *their altars, and break down their images, and cut down their groves, and to burn their graven images with fire*, it appears that they were idolaters of a deeper dye than most of the infatuated nations of Canaan.

The true religion established by Noah does not however appear to have been altogether rejected by all the posterity of Ham, though he approved of, and introduced idolatry. Notwithstanding this was the prevailing profession in after-time, yet we find that the true worship of God was known among the Canaanites eight generations after Ham. In the time of Abraham, Melchizedek the king of Salem was a priest of the most high God, or a priest who taught the true worship of God, in opposition to the idolatrous worship which prevailed at that day.

THE WORSHIP OF THE PHILISTIANS.

The Philistians descended from Mitsraim. They appear to have been a sect of idolaters, pretending to greater humility and self-abasement, than those who followed the established idolatrous worship of the land. The word *Philistim* means, to roll themselves in the dust, or to cast dust upon their heads, as a token of greater humility than other professors, by which their crafty teachers got great numbers of proselytes, until they had sufficient power to become the governors of the country. Hence came the custom among the Hebrews of casting dust upon their heads in token of humility. Lam. 2. 10. *they have cast up dust upon their heads.* Isaiah xlvii: 1. *Come down, and sit in the dust, O virgin daughter of Babylon.*

The most famous idol of the Philistians was Dagon, which means, the *corn-giver*. To

him they ascribed the invention of growing corn; he was worshipped in the figure of a man, not half man and half fish, as has been supposed, for we read of his *head, face, hands*, that he *fell upon his face*, and it is not said that the lower part was like a fish.

Baal-Zebub, was also an idol of the Philistians. *Baal* in Hebrew means *Lord*, and *Zebub* has been usually rendered to mean a *fly*, i. e. *the God of the flies*: but this has neither meaning nor application. This latter word truly means a quick transition from place to place, and has on this account been rendered to mean a fly. It appears from scripture that by this idol, they originally meant to represent the omniscience of God, for when the King of Israel was sick, *he sent messengers, and said unto them, Go and inquire of Baal-Zebub the God of Ekron, whether I shall recover of this disease*, i. e. *Go to Baal-Zebub, the Lord who knows all things*, but the *Lord of flies* was not likely to know future events.

ASHTAROTH was another idol of the Phi-

listians, said also to have been the abomination of the Zidonians. Ashtaroth is a feminine noun plural, a compound word from *Ashah*, 'to make,' and *thour*, 'a tour,' a circuit, like the Moon round the earth, and Venus round the sun. That the planets Venus and the Moon were understood by this word, will be very easily determined; it is said Gen. xiv. 5. *Ashtaroth karnaim* : karnaim means that which is horned, Deut. xxxiii. 17. and as none of the celestial bodies are horned but the Moon and Venus, the Moon when she makes her first appearance, after the conjunction with the Sun, and Venus when seen from the earth in a particular part of her orbit; it proves that these planets were worshipped by them, and that they must also have had the use of the telescope, as the planet Venus cannot be discovered to have that horned figure with the naked eye. The full meaning of these words will be comprehended thus, *the horned tour-making goddesses.*

The septuagint render the word *Ashtaroth*, Ἀστάρτης *Astarte*; and *karnaim*, by δεδόξασται,

was glorified, which may read, *the glorified tour-making goddesses*, for *horns*, or *rays* are significative of glory, Hab. iii. 4.—This I say proves that these ancient people were well acquainted with astronomy, as none of the celestial bodies assume the crescent form but the Moon and Venus, which are evidently referred to by the above words.

THE RELIGION OF THE ANCIENT
SYRIANS.

The scripture informs us that the idol of the ancient Syrians was called Rimmon. 2nd Kings, v. 18. The word *Rimmon* means to *exalt*, to be able to break forth with power, on being exalted. Psalm lxvi. 17. The sacred writers used the word to signify the exaltation, and breaking forth of divine light, the elevation or breaking forth of infinite wisdom.

This idol was a serpent idol, for as the serpent was originally considered as an emblem of infinite wisdom, as well as the wisdom, or subtilty of the sensual principle in man; so also the word was used to signify the elevation, and springing forth of wisdom in man.

The Syrians had also another idol, the worship of which appears to have commenced when they ceased to worship the above idol, which was a figure of heavenly wisdom, and fell into a gross state of idolatry, by deifying their kings and their great heroes. Rimmon was partly neglected, when a new sect sprung up, and Ben-hadad the king received divine honors, as his name signifies, viz. *the son of shouting*, a custom among them when they met their enemies in the field of battle, by which they were intimidated, and which frequently caused them to gain the victory.

THE RELIGION OF THE ANCIENT ASSY-
RIANS OR BABYLONIANS

Followed that of the Syrians. It has been considered to be involved in much obscurity, but the scriptures will help us, so as to determine the religion of this very ancient nation.

Nimrod appears to have been the founder of the Babylonian empire, for in the 10th chapter of Genesis, ver. 10. it is said, *and the beginning of his kingdom was Babel*. Some writers have given priority to Nineveh; they were both royal cities, but Babel appears by the scriptures, which are the best authority, to have been the beginning of the empire of Babylon. It is said that Ashur went forth, and built Nineveh, but the true reading is as follows, *from that land he (Nimrod) went forth to Assyria, and built Nineveh*. So that there does not appear to have been any considerable time between the building of Babel, and the building of Nineveh.

Nisroch appears to have been the most favorite idol of the Assyrians, 2 Kings, xix. 37. and Isaiah xxxvii. 38. *Nisroch* means the great one, the chief, above all others, and was originally intended to personify the majesty of heaven. They had also a number of idols of lesser note, for when the king of Assyria took the Israelites away captive to Babylon, he brought people from Cuthah, Ava, Hamath, and Sepharvaim. And these people who were all idolaters, but of different sects, brought with them the idols of their particular worship. Thus we read that those who came from Babylon made *Succoth Benoth*. Lexicographers have supposed that these words *Succoth benoth*, meant temples dedicated to the daughters of the heathen, where they were to prostitute themselves once in their lives to strangers, who were on that account to make a gift to the goddess. But notwithstanding all that has been said concerning such an abomination, there has not been any thing advanced that can be depended on, to prove that this was permitted to be done. It is not possible to suppose that parents would coun-

tenance the ruin of their children, which must have been inevitably the case, had this been true. The bad policy of a proceeding of this sort is too evident for it to obtain credit, as it would have added to the family, which would have given birth to much distress among the poor, and it would also have vitiated the minds of all the women in the nation. Neither are we to suppose that the wise men of that day would meet in their temples to worship young women, who themselves went to worship also.

Succoth benoth is only a different name for *Ashtaroth karnaim*, or the Moon and Venus; for as *Ashtaroth karnaim*, means 'the horned circuit-making goddesses,' so *Succoth* means 'to hide, or overshadow,' and *benoth*, 'daughters;' alluding to those planets when they assume the crescent form, as then the other parts of their bodies are hidden or overshadowed. As these words *Ashtaroth Karnaim*, and *Succoth benoth*, are feminine nouns in Hebrew, it shows us that the Moon and Venus being so considered in the European languages, is after the manner of those ancient people.

The sacred history proceeds. And the men of Cuth made *Nergal*, i. e. *the rolling light*, and the men of Hamath made *Ashma*, the *mediator*; and the Avites made Nebhaz, the *examiner*; and Tartak, the *binder in chains*, or *the temple of judgment*; and the Sepharvites made Adramelek, the *glorious king*; and Anamelek, the *humble king*.

Babylon was in its origin a colony of Egypt, and therefore the idolatry of Egypt passed into that country. But we find that this empire became exceedingly great, and far out-shone the mother country, both as to extent and population. Therefore as there must have been a cause for this great prosperity either in the religious or civil order of things, we must draw our information respecting this matter from the scriptures.

At the commencement of the colony of Babylon, the worship of the Serpent which was the primary idol of the Egyptians, was also the idol of Babel. But in order to make this country vie with Egypt, they adopted the

sound policy of permitting the settlers from the different idolatrous nations, to build temples to the idols they had been accustomed to worship, as above.

Thus were the people of many nations permitted to settle in the province of Babylon, till at length by the great increase of population, it laid the foundation of that power which subjugated all the nations of the east. They were all idolaters, but of different sects, a mixture from all the idolatrous kingdoms, and the empire was called on that account *Babel*, which means to *mix* or *mingle*, for so they permitted the people to mix with all professions. This was the one great cause of the prosperity of that nation, which prepared the way for the establishment of one of the greatest empires in the world; the greatest as to extent and population, and more lasting than any that succeeded it.

But as I have before observed, we are not to suppose that these ancient people, the most refined and learned of all the nations at that

period, were so stupid in the beginning as to worship idols of gold, silver, brass, wood, and stone, as such only. They first looked on things in outward nature as representatives of the different passions and propensities in man, as we find in the prophet, where he is shown in the chamber of imagery, clean and unclean beasts, the first signifying the good, and the latter the evil affections, but which in after-time were not attended to, so as to represent the abomination of evil, and the beauty of goodness. On this account it was, that the ignorant part of the community began to worship them, and at length the prevalence of example rendered this gross idolatry universal.

This was the state of the religion of the ancient Babylonians, when the empire was in the zenith of its prosperity. Their power became so great, that they conquered all the Eastern nations, and so formed a vast and universal empire. In this state it appears to have been at the time of Nebuchadnezzar, when the unbounded ambition of that monarch introduced a new state of things in their reli-

gion, or rather an addition to the established worship of the land, by the deification of himself.

The Babylonian kings had many names. The name of Nebuchadnezzar appears to agree with the memorable dream in Daniel, concerning the tree which was to be cut down, but the stump was to remain in the ground, signifying that the kingdom was not to be taken from him, after he was *sensible that the heavens did rule* the kingdoms of this world. Nebuchadnezzar is a compound word. *Nebu* means to *bud*, or *germinate*; *chad*, to *shoot forth*; and *nezzar*, a *scion* or *shoot*, which, though it be cut down, will flourish.

THE RELIGION OF THE TROJANS.

It appears consistent with the order of history, that the religion of the ancient Trojans

should follow that of the Babylonians. The intercourse between these two ancient nations, on account of their proximity, must have been frequent, and their customs and habits must also have been similar, both as to their religious and civil policy.

It is evident from the writings of Homer, that the founders of the Trojan monarchy must have had just ideas concerning God and his superintending Providence. Though they admitted in their list of deities something like polytheism, which was nothing more in its origin than a personification of the virtues and vices, yet they acknowledged one supreme being only. These gods are described in the *Iliad* at one time as asleep on their couches,

“All but the ever-wakeful eye of Jove.”

According to Virgil,¹ the idol of the greatest repute among the ancient Trojans was Cybele, “the worship of which,” agreeably to the best authorities, “was brought into Troas, or

¹ Virg. lib. 3.

Troy, from Crete by Teucer, the king of the island, and the father of the Trojans." It is literally a Hebrew word from *Chibabel*, like Babel, which shows that the religion of the Trojans came originally from Babylon; and, as the religion of Babylon came from Egypt, which was the worship of the serpent, the religion of the Trojans must have consisted in the worship of the serpent.

I may be told that the goddess Cybele was not worshipped in the form of a serpent, but of a woman. It must, however, be noticed, that the serpent was worshipped under a variety of applications; and, as it was understood to be superior to all animals for circumspection or prudence, so it was a personification of a virtuous woman, who, it must be allowed, possesses that great ornament of the sex in a far higher degree than man.

This idol was worshipped after the manner of the Babylonians, on hills and conspicuous places, which custom these nations took principally from the Hebrews, who worshipped

God on mountains and hills. The worship of this idol became very general throughout all Phrygia. Many of their ceremonies were taken from the ancient part of Scripture, but at length they fell into fable, gross idolatry, and superstition. They had a peculiar veneration for the pomegranate and the vine-tree, which were used as emblems in the worship of God: the first was figured on the border of the garment of Aaron.

Their ceremonies of mortifying the body were carried to the same pitch of frantic madness, as we read concerning the priests of Baal, who cut their bodies with knives when they worked themselves up into ecstasies, and pretended to have divine communication.

It will not be difficult for us to determine the origin of the worship of this goddess. Cybele, in the heathen mythology, is said to have been the mother of the gods, who sprung from the rocks after the deluge; which was evidently taken from that epocha. The wife of Noah was by them honored as a goddess,

and her three sons, Shem, Ham, and Japhet, in after-ages were worshipped.

The history of Samuel is also preserved in their mythology, under the name of Attis, whose mother they feign to have conceived¹ “by taking the fruit of the pomegranate tree; she had a son, who was brought up by Phorbus, and who, when he grew up, and was going to take a wife, a fatal occurrence deprived him of her, and he emasculated himself under a pine-tree.”

This is the account of Samuel mutilated, when his mother went to the temple to ask of God to give her a child, who was taken by Eli, and devoted to the service of God in the temple.

Troy flourished at the time of the Judges of Israel; and its destruction took place about the time of Rehoboam, the son of Solomon. It is worthy of remark, that when Homer sung

¹ Arnobius, lib. 8.

the battles of the gods with the giants, he sung the battles of the Hebrew leader in the land of Canaan: as may be proved from the synchronism of events recorded in the Bible, and introduced by the poet.

Having said as much as is necessary concerning the descendants of Ham, from whom descended twenty-two nations, and of their different idolatrous sects, I shall now introduce those gentile nations, who descended from Shem. Concerning Arphaxad, the son of Shem, in whose line the Messiah was to come, I have spoken in the chapter of the second order of the patriarchs.

The true worship of God continued among some of the descendants of this people to the time of Abraham, and Moses, for Melchizedek was king of Salem, which was the ancient name of Jeru-salem, and priest of the most high God; and Jethro, the father-in-law of Moses, was a prince and a priest of Midian. So that, though idolatrous worship was the established worship of the eastern nations at that period, yet the worship of the true God,

as it was established by Noah, was not altogether banished from the land of Canaan.

The descent from the patriarch begins in the 22d verse. The children of Shem, Elam, and Ashur, and Lud, and Aram, who formed gentile nations. I shall therefore begin with Elam, the eldest son of Shem, and the father of the Elamites so often mentioned in Scripture, which will introduce

THE RELIGION OF THE ANCIENT
PERSIANS AND MEDES.

THE religion of the ancient Persians is of very great antiquity;¹ it is carried back by them as far as the time of Elam, the son of Shem; they believed him to be the author of their *Soph*, or holy book. Undoubtedly there were sacred books delivered to him by his father Shem, who had them from Noah, the names of which are mentioned in the Bible, though we have them not.

¹ Prideaux, Vol. I. p. 299.

The descendants of Shem dwelt to the east of all the descendants of Ham. ver. 30. *And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east*; which agrees with Numbers, xxiii. 7. when Balak sent to that part of the country for a prophet to curse Israel. viz. *And he took up his parable and said, Balak, the king of Moab, hath brought me from Aram, out of the mountains of the east, saying, come, curse me Jacob, and come, defy Israel.* It being known to him that they were worshippers of the God of heaven, and that the Aramitish prophets originally had the power of blessing and cursing, on which ground Balak expected success in opposing Israel. For it is said of Ab-ram, which in Hebrew means, *the father of the land of Aram, I will bless them that bless thee, and curse him that curseth thee*, Gen. xii. 3.

It is also sufficiently evident that the founders of this very ancient nation descended from Elam, the son of Shem; that their posterity formed the Persian empire, and gave the name of their progenitor to the first province in Persia, which became the residence of their

kings. Dan. viii. 2. *At Shushan in the palace, which is in the province of Elam.*

The ancient Persians cannot be ranked with the idolatrous nations; for, descending from the patriarch Shem, they were taught the worship of the true God, which continued among them when almost all the eastern nations were sunk in gross idolatry. Some writers have charged the Persians with being worshippers of *fire*, and the *sun*; but this has been a mistake. It appears that they most scrupulously adhered to the worship of God in primary things, as was commanded in the books of Moses, which worship was much the same as that established by Abraham. In the Scriptures we find that the sacred *ever-burning fire* was used as an emblematical representation of the EVER-LIVING GOD. He appeared to Moses in the flaming fire, and led the Israelites through the wilderness by a pillar of fire. It was kept burning in the temple before the altar; therefore it would be as reasonable to charge the ancient Hebrews with being worshippers of the fire, as the ancient Persians, because they kept it burning in their temples.

According to the best authorities, they agree with the Hebrews in the accounts they give concerning the patriarch Abraham, and with the Mahometans in ascribing certain books to him.

THE RELIGION OF THE PERSIANS

Was in many instances, before the introduction of the religion of Mahomet, like the Mosaic, which was introduced by their legislator Zoroaster, who had his learning and religion from the books of Moses, as to essentials. So that it was more like a returning to first principles, than an introduction of any thing new. According to the most authentic account of the Persian religion, at this period, they believed that God created the world in six divisions of time; that these divisions of time were not days, but sates comprehending a certain number of days each.

But the established religion of Persia is Mahometan, and they only differ from the Turks in this; the Turks reckon the descent from Mahomet by Abubeker, derived from the Hebrew אב *ab*, *father*, and בֶּכֶר *beker*, the *first*, i. e. the *first father*; whereas the Persians begin the descent from Mahomet by Eli, from the Hebrew אֱלִי *Eli*, '*my God*.'

Ashur, the second son of Shem, appears to have given the name to Assyria. The word Ashur means to *bless*, and it originally had reference to the author of all blessing, both in time and in eternity. A belief in the promise, Gen. iii. 15. that the Messiah should come, which, as observed, was taught by Shem. Therefore they were originally worshippers of the true God.

We have but little said in Scripture concerning Lud; his descendants became a very considerable nation, and were a warlike people in the time of the prophets. According to the best authorities, the Lydians had their origin from Lud;¹ for they are mentioned by the

¹ Josephus, 368, 369.

prophet Ezekiel as coming with Persia to Tyre; and we have seen that the Persians descended from Elam, the brother of Lud. And it is as reasonable to conclude that the Lydians, (in the original *Ludims*) were so called from Lud, as that the Elamites were so called from Elam.

Though they were undoubtedly worshippers of the true God, as taught by Shem, yet it appears, that, in after-time, they worshipped the Moon, as the queen of heaven.

On account of the commercial intercourse between the Hebrews, the Persians, and the Lydians, we find that the worship of the moon, as the queen of heaven, had made its way into Judea. They had heard the fame of their famous temple of Diana, or the moon, which was built in the great city Magnesia, and destroyed, according to Strabo,¹ by an earthquake.

¹ Strabo, lib. i. c. 38.

They were very expert in the use of the bow, as is mentioned by the prophet Jeremiah, ch. xlv. 9. though some have contradicted it as it stands in the translation; but the translation is right, for *kaasheth* signifies a bow throughout the Scriptures.

Aram, who was the fifth son of Shem, gave the name to the kingdom of Aram, which was afterwards called Syria. And by future conquests of the surrounding nations, whose territory was then annexed to, and became a part of this empire, it was called Assyria. The word Aram is the Hebrew word, and it was continued in our English bibles to the time of Elizabeth, where the country is called Aram, and the inhabitants Aramites.

The word Aram literally means, *I will elevate, or lift up*, which, in the time of the Hebrews, many ages after this period, was applied to the heave-offering, which was elevated, or lifted up. Undoubtedly the patriarch Shem gave this name with reference to the ancient belief in the coming of the Redeemer, in remembrance of whom, burnt-offerings,

and sacrifices were then *lifted up* before the altar erected by Noah: and which sacrificial worship descended to the Hebrews, and was understood by them agreeably to the original institution.

But notwithstanding that the descendants of Aram worshipped the living God, in process of time they fell into the polite worship of their brethren, the descendants of Ham; who honored the memory of the progenitor of the Aramites with a temple dedicated to him. Their intercourse with the Philistians, the descendants of Ham, who worshipped one of their progenitors, viz. Aram, no doubt introduced the worship of this deified man among them, and they built a temple to him as we read in Joshua, ch. xiii. 27. *the temple of Aram*, by which policy they were enabled to introduce the worship of their own idols among them. Such has been the craft of bigotry and superstition in all ages.

THE SECOND ORDER OF THE PATRIARCHS.

The second order of the Patriarchs begins with Noah. The word *Noah*, means *rest*, or to *lead with gentleness and peace*. This name was given to the first patriarch of this dispensation, because it was foretold that through him, the church, which had departed from its original purity, was again to be established. Gen. v. 29. *And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.* From this passage we learn, that the divine communication from between the cherubim, was continued to the second order of patriarchs, notwithstanding the first church had come to its consummation in the time of Lamech. He was instructed to communicate this information, which was given him according to the appointed order of that dispensation.

We find that God gave a new dispensation to Noah, comprehending seven commandments.

The first was, that they should not commit adultery.

2nd. That they were not to blaspheme.

3rd. That they should appoint just judges.

4th. That they were not to commit incest.

5th. That they were not to commit murder, or injure any one.

6th. That they were not to steal, rob, or plunder.

7th. That they were not to eat flesh with the blood thereof.

These were the seven precepts given to Noah when God renewed the promise of the coming of the Messiah to him; a strict observance of which, was to ensure *rest* or *peace* to the church. From which we may to a certainty conclude that all things prohibited in this dispensation, constituted the crimes of the Antediluvians.

Shem succeeded Noah in the supreme government of church and state, which appears to have received the form and order of the first patriarchal institution. He was a zealous promoter of the worship of the true God, and believed that the ancient promise of a redeemer would, in the fulness of time, be accomplished; on which account the HOLY ONE was to come in his line.

Shem, means primarily, to *put in order*—to *place*—to *apply*—to *put in array*, and in a secondary sense, a *name*, as having been put in order, to be distinguished. Thus we meet with שם יהוה the *name of the Lord*; and from this word also the word *heaven* is derived, because every thing there is placed in the most perfect order.

The name Shem was given to this son of Noah, because he was to place and keep in order all things respecting the worship of the true God, in opposition to that of the worship of idols; which was established in the line of

Ham. On this account it was that the venerable patriarch, in the spirit of prophesy, was instructed to say what should take place among the descendants of Shem and Ham, 1500 years before it was accomplished; Gen. ix. ver. 25, 26. *Blessed be the Lord God of Shem, and Canaan shall be his servant. Cursed be Canaan, a servant of servants shall he be unto his brethren.* The literal meaning of which in the original Hebrew is, that *Shem and his posterity will worship the Lord God of Heaven, and the Canaanites the descendants of Ham shall be his servants.* Which was literally accomplished at the time when the Israelites came out of Egypt, for the Canaanites were conquered by the Hebrews, and thus became their servants, who were servants to the Egyptians.

Arphaxad succeeded Shem in the government of the church and state; he was the third son of Shem, and was according to that ancient constitution a priest as well as a temporal patriarchal king. The word Arphaxad, is a compound word, and means, to *pour*

forth, and spread abroad the light. He appears to have been so named, because at this period he and the church spread abroad the *divine light* concerning the coming of the redeemer, which *light*, as well as the belief in him, was to lighten every man that cometh into the world. Among all the sons of righteous Shem, Arphaxad was chosen to be the visible head of the true church of God, in whose line the Shiloh, the deliverer, and the light of the world came, and he was therefore properly called Arphaxad, or *the spreader abroad of the divine light.*

Salah succeeded Arphaxad. The name Salah, which means, to *put or send forth*, as a tree its branches, was given to him by his father Arphaxad, because in his time the church, over which he was to preside, began to increase and spread forth its doctrines, in opposition to the idolatrous notions of that day.

Eber the son of Salah succeeded to the government of the church. Eber is a word which

relates to the covenant of God with man, viz. to redeem him from the calamities of the fall by the coming of the Messiah. It means, to *pass over*, and is used in this sense in scripture, alluding to the patriarchal custom of passing between the parts of a divided sacrifice. Gen. xv. 10. Jer. xxxiv. 18. Entering into a covenant. Deut. xxix. 12. *That thou shouldst enter INTO COVENANT with the Lord thy God.* It was applied by the Hebrews to the PASS-OVER, when they came out of Egypt, and accordingly the PASSEVER was instituted in commemoration of the divine goodness, who PASSED OVER the first born in Egypt, and which pointed out the great and last sacrifice at the PASSEVER, when the Messiah came, who was to pardon and PASS OVER iniquity, transgression, and sin. This faith in the ETERNAL SACRIFICE seems to have peculiarly characterised the church in the time of Eber; sacrifices by slaying of animals were observed as types of the coming of the redeemer: and what is worthy of our notice is, that the beasts and birds which were commanded to be offered, are said to be clean: *and*

Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. Plainly that as clean beasts are used by the prophets to signify the pure affections, all believers in the ancient promise concerning the coming of the Messiah, who obeyed the commands of God, should be purified in heart and life, and should finally enjoy eternal happiness. The descendants from Eber, the great grandson of Shem, were called from him Hebrews; a name they have retained to this day. And thus at this period of the world it showed their firm belief in the coming of the Messiah, who was to *pass over*, and forgive all those who believed in him, and lived agreeably to his precepts.

The next in the order of primogeniture is Peleg. Peleg means to *divide*, therefore it is said, *in his days the earth was divided*. Some have thought that this has relation to the earth; that originally it was in one compact mass, and that at this period of the world it was divided by an earthquake as it is now; but a supposition of this nature cannot be admitted, because

it leaves us to conclude that the divine being could not foresee what should happen, and therefore that when the time came, he found it necessary to make this division. But leaving such suppositions to those who can be satisfied with them, I shall give a more rational account of this transaction, more consistent with the understanding of the original writer of the sacred scriptures, which treat only concerning things appertaining to religion, and the future state of man.

By the earth, in scripture language, is frequently meant the inhabitants, Gen. vi. 11. *The EARTH also was corrupt.*—Ch. xi. 1. *And the whole EARTH was of one language.* Ch. xix. 31. *After the manner of all the EARTH.*—1st Chron. xvi. 23. *Sing unto the Lord all the EARTH.* Psalm c. *Make a joyful noise unto the Lord, all ye lands.*—Deut. xxxii. 1. *Hear, O earth, the words of my mouth.*—1st Kings, x. 24. *and all the earth sought Solomon.* Therefore it is more consistent with enlightened reason, and we have the authority of scripture to conclude, that some

other division was meant by the sacred writer. Now as it appears that these names were given by the patriarchs to their descendants to signify the states of these patriarchal churches, it is also as certain that at this time a division was made among them, for a singular change took place in the first order of patriarchs, from Adam to Enoch, who are said to have lived 800 years after the birth of their successor. Thus,

Seth after the birth of Enos,	- 807 years.
Enos after the birth of Cainan,	- 815
Cainan after the birth of Mahalaleel,	840
Mahalaleel after the birth of Jarad,	830
Jarad after the birth of Enoch,	- 800

And that this applies to the ecclesiastical department, or the church, as well as to the patriarchs, may be allowed, because it is said that Enoch walked with God three hundred years after the birth of Methuselah, before he was translated; which is sufficient to convince us that a very considerable change took place in the church in the time of righteous Enoch.

Thus it is said of the *first five patriarchs*, beginning with Seth, by whom the *first visible church* was manifested, that they lived upwards of 800 *years* after the birth of their first-born son, to the change which took place in the time of Enoch : even as it is said of the *first five patriarchs* of the second order from Noah, by whom the *second visible church* was manifested, that they lived upwards of 400 *years* only after the birth of their first-born son, to the change which took place at the time of Peleg.

Noah was 500 years old at the birth of Shem, Ham, and Japhet, Gen. v. 32. but as it is expressly said that he lived 350 years after the flood, ch. ix. 29. and that his three sons were married when they went into the ark, they must have been 50 years old at the time of the flood, which authorises us to state that after the birth of his first-born son,

Noah lived	- - - - -	400 years.
Shem after the birth of Arphaxad,		500
Arphaxad after the birth of Salah,		403
Salah after the birth of Eber,	-	403
Eber after the birth of Peleg,	-	430

But that which confirms us in the opinion that the division of the earth in the time of Peleg was a division of the church is, that from Peleg, to Serug, these patriarchs are said to have lived only half the time of the first five, that is 200 *years* after the birth of their first-born son. Thus Peleg lived after the birth of Reu, 209 years; Reu after the birth of Serug, 207 years; Serug after the birth of Nahor, 200 years.

Now if we consider that at this period, the Chaldean empire was extending its conquests over a great part of the east, that the love of dominion when aided by power will not suffer itself to be controled, it is no wonder that the Chaldean power put an end to this ancient *patriarchal monarchical* form of government. We have scripture and history to prove that this division, which took place in the time of Peleg, was a division of the KINGLY and the PRIESTLY offices, arising from a general apostacy from the true worship of God, which caused a division in the church; the greatest part, either from compulsion, or from the prevalence of example, adopted the polite

worship of the Babylonians, the descendants of Ham. Thus the monarchical form of government, which from the time of Noah had been joined to the ecclesiastical, was now *divided*; but the *priestly patriarchal* was still retained in Peleg, and in his descendants down to Serug; like that which now exists in the patriarch of the Greek church at Constantinople, who is considered as a nominal head of that church, but who has not any power as a temporal prince; or like the pope, who is reduced to a similar situation.

Again it is said, that this second race of patriarchs to Serug, who were born after the flood, lived 30 years before the birth of their first-born son. Thus,

Arphaxad	lived	35 years	to Salah.
Salah	-	30 years	to Eber.
Eber	-	34 years	to Peleg.
Peleg	-	30 years	to Reu.
Reu	-	32 years	to Serug.
Serug	-	30 years	to Nahor.

On the first reading, it appears strange that all these patriarchs should be nearly of the

same age at the birth of their first-born son, and Deists have often brought this forward as an argument against the Bible. But if we attend to the manners, customs, and usages of those ancient people, as mentioned in the sacred scriptures, we shall be satisfied that it was consistent with the order which was established at that day.

It was a custom among the ancient Athenians, not to enter into the marriage state till they were thirty years of age; and since this custom was derived from the ancient Hebrews, every objection to the patriarchs' being of the same age when they married must vanish. The number thirty seems to have been particularly attended to by these ancient people, for it appears that they were not permitted to officiate in the priestly office under thirty years of age. This we find to have been the custom in after-ages, Numb. iv. 3. *From thirty years old and upward, even unto fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.* This custom was observed by Christ, when he began to preach.

Matt. iii. 23. Neither does it appear that the patriarchs married above once, and that was at the time when they entered into the ministry, which custom is observed in the Greek church to this day.

Reu succeeded Peleg. The meaning of the word *Reu* is to *break, break off, or to break the long established order of things*: from which we learn, that as this church departed more and more from the true worship of God, to the time of Nahor who was an idolator; so we are authorised to conclude that in the time of Reu, the long established order, which had existed from the time of Noah, was broken; and things introduced which were inconsistent with the doctrine and practice of the church in his time, and in the time of those who succeeded him. Until this remarkable period the true worship of God, as established in the time of Noah, was observed, and from the time of Peleg and Reu, the established worship was broken: from whence we are authorised to date the beginning of idolatry in the line of Shem.

Serug his son confirmed this change. The word *Serug* means to *wrap together*, to be *wreathed* or *twisted together*, like the tender branches of a vine, Gen. x. 12.—Joel i. 7. which, in conformity with the former state, shows that the church in the time of Serug, continued the separation or division. Thus when the church had fallen into gross errors, they united themselves together with those, who had joined the popular idol-worship.

This appears to have been the very last stage of this ancient patriarchal church, when the true worship of God was not known as a national, or public worship: but instead thereof, idols, and visible representations under the delusive idea of a personification of the attributes and infinite excellencies of a supreme, were at length worshipped. For we read that

Nahor the son of Serug was an idolator. But the church, ever since the time of Peleg, had gradually declined from the true worship of God, to figures, which represented the passions and affections. This worship finally

obtained among the descendants of Shem, who like the posterity of Ham, the builders of Babel, and the founders of the Babylonish empire, worshipped the same idols. So that the state of things at this period was similar to that at the conclusion of the first patriarchal church; nothing remained of the true worship whereby it could be known what it was in its origin in the time of Noah. So universally did idolatrous worship prevail throughout all the nations of the east, that Nahor, the immediate successor of Serug and the grandfather of Abraham, had joined in the idolatrous worship, as above. They appear to have been swallowed in the mighty vortex, the fashionable profession of that idolatrous age.

NAMES AND AGES OF THE PATRIARCHS

OF THE SECOND ORDER.

	<i>A. M.</i>	<i>Born.</i>	<i>Died.</i>	<i>Aged.</i>
NOAH . . .		1056	2006	950
SHEM . . .		1558	2158	600
ARPHAXAD .		1658	2096	438
SALAH . . .		1693	2126	433
EBER . . .		1723	2187	464
PELEG . . .		1757	1996	239
REU . . .		1789	2028	239
SERUG . . .		1819	2049	230
NAHOR . . .		1848	1996	148
TERAH . . .		1878	2083	205
ABRAHAM .		2008	2183	175

This ancient Noahotic church had now come to its final consummation. For as Nahor and Terah his son, the father of Abraham, only remained to fill up the lineal descent, they

being idolators, nothing can be said concerning them respecting the true church. We shall therefore pursue the order of the sacred history, which will lead us to

THE COVENANT WITH ABRAHAM.

The covenant which was established with Abraham, was not a new covenant; it had respect to the coming of the true Messiah, and was only a renewal of that which God made with Adam; and renewed with Noah concerning the certainty of the fulfilment of the ancient promise, that the *holy one* should, in the fullness of time, appear in the world and redeem man.

A command was given to Abraham which was not known in any of the former churches. At this period God commanded circumcision to be observed strictly by him and his posterity, but when they went into Egypt this rite was neglected, which was again commanded to be observed before they entered into the holy land.

Here again sacrificial worship was instituted by divine authority, which sacrifices were understood by Abraham to point to a redeemer: therefore the dispensation given to Moses, which by way of distinction has been called the *Mosaic dispensation*, and this church the Israelitish church, was more properly the *Abramic dispensation*; for the primary commands given to Moses were only a renewal of those given to Abraham, and which had been neglected during their stay in Egypt.

But the full display of this dispensation, was not to be manifested for the term of 400 years, during which time they were to be strangers in a land that was not theirs. In the fourth generation, all things respecting this dispensation were to be then promulgated, Gen. xv. 16. This was literally accomplished; for Moses, who led them out of Egypt, was the fourth generation from Levi who went into Egypt, viz. Levi, Koath, Amram, Moses. In this generation, the *law*, the *commandments*, the *rites*, and *ceremonies*, were promulgated on Mount Sinai, in the presence of the whole Hebrew nation.

It is proper here to observe, that the worship of God was not wholly extinct at the time of the call of Abraham, for he was met by Melchizedek king of Salem, and priest of the most high God. Thus we learn that before the time of Moses, the patriarchal monarch was also a priest, Gen. iv. 3. *And Melchizedek, king of Salem, brought forth the bread and wine, and he was the priest of the most high God.* That is, he was a priest of that order which had long been established for the worship of the God of Heaven at Salem, the ancient name of Jerusalem; which, as I have observed in another place, is mentioned by David, who refers to this church established by Noah, in which the priests were of a different order from those of the Israelitish church. Psalm lxxvi. *In Judah God is known, his name is great in Israel. In Salem also is his tabernacle:* but which should be, *In Salem also was his tabernacle.* For there was at that period an order of priesthood established among the heathen for the worship of idols, which we learn from scripture; those nations

famous for idolatry, the Amalakites, Amonites, Chaldeans, &c. being then powerful nations.

Many have supposed from what is said in the epistle of Paul, as it stands in the English translation, that this Melchizedek was Christ, and that there never was such a person a king of Salem. But this is a great error, and if admitted, it would make the account of Abraham's returning from the battle of the kings, when he was met by Melchizedek, not to be an account of a literal, but altogether of a spiritual transaction.

In the translation the passage runs thus, *Jesus, made an high priest for ever after the order of Melchizedek, for this Melchizedek king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him, without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the son of God, abideth a priest continually.* Heb. 7. The passage in

the original is ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος, “no father, no mother, no genealogy,” that is, no descent from any sacerdotal family as the levitical priests had. This is plain from the following verses of the same chapter, 4, 5, 6. Now considering how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people, according to the law. But he (Melchizedek) whose descent is not counted from them (i. e. the sons of Levi) received tithes of Abraham, and blessed him. Beside, ἀγενεαλόγητος cannot refer to Melchizedek’s having no natural genealogy, or natural father and mother; but the Apostle says, whose descent, (or register,) was not counted after the manner of the sons of Levi. For his being without this kind of genealogy, or descent, from any sacerdotal family, is mentioned as one instance of his resemblance to Christ, whose genealogy is particularly traced both by Matthew and Luke, who was not descended from a sacerdotal family, but sprang from

Judah, of which tribe Moses spake nothing concerning the priesthood. Vide Parkhurst's Gr. Lex. This is also rendered very clear in the Syriac version of the Testament, which is one of the most ancient, and was in use when Peter was at Antioch ; there it is said, *whose father and mother were not written in their genealogies*, viz. in the genealogies of the priests, for all the families of the priests, as well as those of other tribes, from Jacob, were written in their genealogies, which were kept in the temple. But as this method of registering the families by their names, and tribes, had its formal beginning under Moses, there could be no account given of Melchizedek, who lived 500 years before the commencement of the priesthood of Aron. That there was a priesthood established for the worship of the most high God, consequently a dispensation prior to that of the Jewish, is also evident from various parts of scripture. We read that when the Hebrews came out of Egypt, Jethro the father-in-law of Moses was a priest of Midian, and offered sacrifices, at which Moses and Aaron attended with all the elders

of Israel. Exod. xviii. 12. which proves that Jethro was a priest of the most high God, as well as Melchizedek.

After the time of Moses, we find that this very ancient order was frequently adopted. Samuel governed Israel, who officiated in the priestly office. Nor was this order of Melchizedek confined to these ancient people ; it was also the order of the heathen nations to the time of Cicero, who though he filled the office of the greatest temporal power in the world, viz. the consulate ; he was also a priest. So it is written that Job, who lived in the time of Moses, and who was the king of Idumea, was employed also in the priestly office. Ch. i. 5.

We also find that the holy sacrament was instituted in the most ancient church before the establishment of the Israelitish church, and that bread and wine were used as sacred symbols ; Christ commanded the Apostles to observe it when *he took bread and blessed it, and brake it, and gave it to the disciples, and said, take, eat, this is my body, and he took*

the cup and gave thanks, and gave it to them, saying, drink ye all of it ; for this is my blood of the new Testament, which is shed for many for the remission of sins.

Deists have frequently amused themselves by attempting to show that there was no necessity for any thing of this nature ; and have concluded that if there had, water would have been more proper than wine, as coming pure from the Creator. But they should have recollected that the scripture treats concerning the inward and spiritual state of man, that this state cannot be obtained without passing through trials, troubles, combats, and fighting within, against *the sins which do most easily beset us* ; and that by this combat, a new life is given agreeably to the words of Christ, *the kingdom of Heaven is within you* : and therefore wine was commanded to be used as a proper type, or figure, to represent this new life, it having undergone a fermentation, altogether incomprehensible in its nature, by which a pure natural spirit, or vivifying power is generated. Therefore it was a more pro-

per subject than water, to signify the sacred leaven of that divine power, which works in the hearts and souls of all who obey the commands of God, and endeavour to *keep a conscience void of offence towards God and towards man.*

From which we may observe, that Christ was not a priest after the order of Aaron, who was a priest *only* descended from the tribe of Levi, the priesthood being confined to that tribe; but he was a priest after the order of Melchizedek, in whose person, and in all the priests of that and the first patriarchal order, the kingly, or magisterial, and the priestly offices were united.

It may be satisfactory to the reader to know that at the time of Abraham,

THE WORSHIP OF THE SERPENT

Was the worship of the Chaldeans, from which nation he was called to promulgate the

worship of God. A serpent in the Egyptian language is called OUB; and as the language of Babel, or Chaldee, was the same as that of Egypt, *Oub* in the Chaldee dialect had the same meaning. Thus we find that Moses who was born in Egypt, says, Lev. xx. 27. *A man also, or a woman that hath a (Oub,) familiar spirit, or that is a wizard.* Here the translators have rendered the word *Oub*, by *familiar spirit*, but which should have been translated by *serpent*. Ch. xx. 6. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them; or who go worshipping after them, a term used to signify a departure from the worship of God, in allusion to departing from virtue to vice, but which in the original Hebrew is, *And the soul that turneth after such as have (Oboth) FEMALE SERPENTS*, Deut. xviii. 11. Or a charmer, or a consulter with familiar spirits. In Hebrew, the noun is singular, viz. *or a consulter with (Ob) a serpent*, 1st Sam. xxviii. 3. *And Saul had put away those that had familiar spirits.* In the Hebrew, *And Saul had put away those that had*

(*Oboth*) FEMALE SERPENTS. Ver. 7. *And Saul said unto his servants, seek me a woman that hath a familiar spirit. In Hebrew, that hath (Ob) a SERPENT. Ver. 9. how he hath cut off those that have familiar spirits. In the original, that have (Oboth) FEMALE SERPENTS. 2nd Kings, xxi. 6. and dealt with familiar spirits. In Hebrew, and dealt with (Ob) a SERPENT, in the singular. Ch. xxiii. 24. Moreover, the workers with familiar spirits, and the wizards, and the idols. In Hebrew, moreover, (Oboth) the FEMALE SERPENTS, and the wizards, and the images, and the idols. 2nd Chron. xxxiii. 6. and dealt with a familiar spirit. In Hebrew, and dealt with (Ob) a serpent.*

The apocryphal scriptures are in conformity with the above, for in the narrative which is given concerning the destruction of the idol Bel and the Dragon, or as it should be rendered, *Bel's Dragon*, or, *Bel's Serpent*, by Daniel: we have a satisfactory account of his being cast into the den of lions. Daniel had convinced the king that the worship of this creature was in-

consistent with reason and that he was imposed on by the priests of this serpent temple, and undertook to destroy this serpent god. This being accomplished, the people finding that their religion was in danger of being destroyed, demanded Daniel, and the king delivered him to them in order to appease them, and he was cast into the den of lions. That this was the principal cause will appear, if we attend to the book of Daniel, for we find there that idolatry was at this time abolished. Nevertheless the circumstance of his being cast into the den, and the abolition of the worship of idols is assigned to another cause, viz. he worshipped God, and refused to obey the impious decree of the idolatrous Babylonians. But it is remarkable that both these causes, viz. the destruction of the *Dragon Serpent*, and the non-compliance of Daniel, are said to be at the same period of the history. It is reasonable to conclude that the lords of Babylon, who themselves had been accustomed to all that pomp and splendor, which was displayed in their idol worship, to which they had been brought up from their infancy, were par-

tial to it, and seeing the effect also that the destruction of their idols had on the superstitious Chaldeans, craftily prevailed on the king to sign a decree that, whoever should ask a petition of any god, or *man, save of the king for thirty days, should be cast into the den of lions*, Dan. vi. 7. 8. By this they knew that they should entrap Daniel, be revenged on him for the insult offered to the religion of their fathers; and thus also appease the rage of the people. Such is the nature of bigotry, for the spirit of bigotry is a vindictive spirit.

In the time of the kings of Israel, the worship of the Serpent, which was then the polite worship of the eastern nations, was observed among them, 2nd Kings, xvii. 4. *He removed the high places, and brake the images, and cut down the groves; and brake in pieces THE BRAZEN SERPENT that Moses had made, for unto those days the children of Israel did burn incense unto it.* So that we find, this worship of the Egyptian *Oub*, or Serpent, was general 800 years after the time of Moses; the very serpent he had set up in the wilderness having

been preserved among them, to which they burnt incense.

Among the idolatrous nations, who descended from Ham, and who inhabited the principal countries of the east, the serpent was universally worshipped. In the history of the degradation of man, as recorded in Scripture, who undignified his nature by bowing to stocks, stones, and inanimate things; there does not appear to be any species of idolatry so ancient as that of the serpent; and which was, (no doubt) the most prevailing worship of the antediluvian world. We have an account of no more than eight persons, who were saved in the ark, one of whom began the abomination of the old world by introducing this worship instead of that of the living God.

To some it may appear wonderful that the serpent, an animal so disgusting above all others, should become an object of adoration. But such persons will do well to remember that things of this nature are not done at once, but by little and little. The history of the

subtilty of the serpent in Paradise was preserved by the posterity of Adam, and in process of time by way of visible representation, the figure was placed in their temples to remind them of the certainty of this transaction, and at length became the object of their adoration. For this reason it was that the Israelites were commanded to *destroy their altars, cut down their groves, and to burn their graven images with fire.*

But when the Israelites were led by Moses through the wilderness, when the brazen serpent was set up by which they were cured, the fame thereof spread to the distant nations of the eastern world like a flood; it was a confirmation to them that it possessed a virtue above every other creature.

Nothing was grand or dignified without the serpent, it became an idol, was placed among the constellations, and they paid it divine honors. This was the original cause in after-time of that universal veneration for the serpent; it crept into every corner of the east, and

the religion of the heathen nations swarmed with serpents.

The allegory of the ancient Mercury appears to have had its rise from the serpent. He was represented with a caduceus, around which were two serpents ; he had also wings at his head.

I have frequently remarked that this species of idolatry in its origin did not consist in the unmeaning adoration of the image, or figure, but was introduced to represent the passions and affections in man ; such was the principle of circumspection, subtilty, or prudence of the sensual principle. For which qualities it was then, and is allowed now by the best writers on those subjects, to be more famous than any other animal : and therefore a more proper subject could not have been chosen in outward nature to represent those qualities in man. This was the custom of the first race of men, as is obvious from the scriptures, where we find that clean and unclean beasts, are introduced by the inspired writers, to signify the

pure, and impure affections ; agreeing with the natural propensities of the animals mentioned. Thus as the serpent among the primæval people, signified in a good sense the principle of *circumspection*, or *prudence*, to watch over the appearance of evil ; so in an opposite sense it also was meant by them to represent the subtilty of the sensual principle in those, who were perpetually watching to commit evil, by the gratification of that passion to the injury of others ; for perpetual watching is a peculiar property of this creature. Hence they understood by the wings at the head of the ancient Mercury, the affections, which are best signified by wings, the head being the seat of the affections, and wings were used as descriptive of the swiftness, with which the mind flies to the object of its affection. By the serpents around the caduceus, the sensual principle, and by the caduceus or rod, in the hand of the image, a rod being the ancient emblem of power, they meant that power which man ought to acquire, that he might bring the sensual principle into due order, so as to govern himself according to the precepts of

the scripture. So that the evil did not consist in figuratively interpreting these things; but by confining their views to that visible personification, which led them to look on them only externally, instead of viewing them, as representing the conquest of passions and evil propensities in themselves. Thus at length these visible representations became so familiar, and the indulgence of their vices so agreeable, that they contented themselves with formal outside worship, and adored the idol only.

THE PATRIARCH ISAAC,

According to the law of primogeniture, was the appointed branch, from whom the promised Messiah was to come: therefore it is said, *cast out this bond woman and her son, for the son of this bond woman shall not be heir with my son, even with Isaac.* Agreeable to

ancient custom, the bond son, who is one not born in lawful wedlock, had no right to inherit, as is the case at this day in all civilised nations.

Some deistical writers have thought that there was a degree of cruelty in the conduct of Abraham towards Hagar, when he thus complied with the request of Sarah. But this was nothing more than what is lawful and right in the present day. Ishmael was not a child, he was at this time fourteen years old; neither does it appear that either Hagar, or Ishmael, were neglected by Abraham. It is said of Ishmael, *he dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt*, that was of the lineage of Hagar, who was an Egyptian. Now as Abraham was a shepherd king, and the richest man in all the east, there can be no doubt but that he provided sufficiently for his son Ishmael. This will appear evident if we turn to the 25th chapter of Genesis, where we find that though Abraham had six sons besides Ishmael and Isaac, yet these two only were present and

performed the chief rite at the burial of their father, ver. 9th. *and his sons Isaac and Ishmael buried him.* In the 13th and following verses, the sons of Ishmael, twelve in number, are said to be princes of the country: *These are the sons of Ishmael, and these are their names, by their towns, and by their castles, twelve princes according to their nations,* which could not have been the case had they not received great riches from Abraham.

Ishmael having given countenance to the idolatry of Canaan, by marrying the daughter of an idolator, Abraham to prevent any thing of this nature happening to his son Isaac, determined to take him a wife of his own kindred, who had not joined the gross idolatry of the age. He accordingly commissioned his confidential servant to go on that business, saying, *thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell, but thou shalt go unto my country, and to my kindred and take a wife unto my son Isaac.* This being done, the dispensation which God had deigned to give to Abraham,

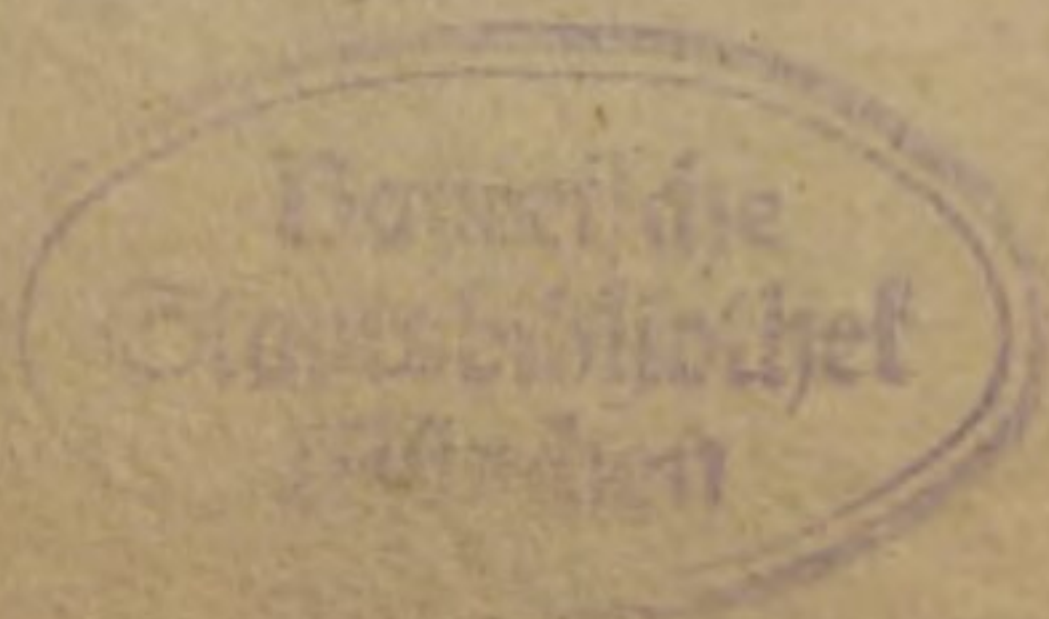
was delivered to Isaac, who in process of time had two sons,

ESAU AND JACOB.

Esau, according to custom and the law of the land, being the first-born, was to have succeeded his father Isaac, as the visible head of the true church. Therefore it is necessary to ascertain what was the real cause of the rejection of Esau from the government of church and state.

Deists have said, because we read, Mal. i. 2. 3. *I loved Jacob, and I hated Esau*, that Esau could not be blamed if this were true, and thus they have endeavoured to represent the scriptures as inconsistent with the philanthropy, which must necessarily be exercised by the divine being. But there appears to be sufficient reason, even as the narrative stands in the translation, why Esau was rejected. It is said, that *Esau took to wife Judith the*

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daughter of Beeri, the Hittite, and Basemath the daughter of Elon, the Hittite, which were a grief of mind unto Isaac and Rebekah. And in the 28th chap. ver. 8. 9. And Esau seeing that the daughters of Canaan pleased not Isaac his father, then went Esau unto Ishmael, and took Mahalath the daughter of Ishmael, Abraham's son, to be his wife. Thus we find that Esau preferred the idolatry of the land, as Ishmael had done, to the worship of God as it was delivered to them by Abraham.

It appears then that Esau approved of the idolatrous worship of the Canaanites, which was the real cause of his being rejected from the primogeniture; and he confirmed this by the rejection of his birth-right in the contract he made with Jacob. But in order to form a right conclusion respecting this matter, for it seems a trivial thing to give as a consideration for so valuable a privilege, only a *mess of pottage*, it is necessary to attend to the whole narrative.

Isaac now drew near to the verge of the

grave, and according to the nature of the dispensation given to Abraham, the communication of a divine authority was given to him, who was to be considered as the visible head of the true church of God, in order to promulgate the certain accomplishment of the ancient promise concerning the coming of the Messiah; which was to be communicated by sacrifice and blessing : as typical of him the great sacrifice, who was to bless man by redemption. Accordingly we read in the 7th and 9th verses of the 27th chapter. *Bring me venison, and make me savory meat, that I may eat and bless thee before the Lord before my death. Go now to the flock, and fetch me from thence two kids of the goats.* We have found that sacrificial worship was to be observed by Abraham and his successors, and that nothing was acceptable to God without a sacrifice. We find also that this blessing was not to be in the common way of blessing, but it is dignified with the appellation of blessing *before the Lord*. By which phrase in scripture is always understood *before the altar of the Lord*, where he condescended to receive the sacrifice; other-

wise it would have been improper to have said, *before the Lord*. For as it is understood according to the common acceptation of the words, they were *before the Lord* in every action of their lives. Therefore it must appear that this was a sacrificial repast before the altar of the Lord, emphatically termed in Hebrew, *before the FACE of the Lord*, which was more immediately so, as there he deigned to commune with man. See 1st Kings, xiii. 6. *Intreat now the FACE OF THE LORD thy God, that my hand may be restored me again*. From which we are authorised to conclude, that the blessing of Isaac consisted in committing the great charge he had received from Abraham concerning the sacrificial worship, which was a manifestation of their faith that the Messiah would come and redeem man, at whose coming the sacrifices, and ceremonies were to cease for ever.

That this preparation was for a sacrifice of this nature will appear, if we attend to the narrative and the custom on these occasions as recorded in the scripture. The above passage,

go to the flock and fetch me two kids of the goats, evidently refers to the sacrificial worship, agreeably to the dispensation given to Abraham, and that these two kids were male and female, or where was the necessity for killing two kids? which order was also observed in the Israelitish church. *Exod. xxv. 18. Thou shalt make two cherubims in the two ends of the mercy-seat.* The word cherubim is the Hebrew word, the pronunciation of which is retained in the European languages; it means, *a likeness of the Divine Majesty*; for as God created man and woman, a likeness of himself, *Gen. i. 26.* so when our first parents fell from this state of perfection, he appointed the two cherubim, as representative of the *male* and *female*; to remind them, not only of the state in which they were created; but also that by obeying his commands, which they were to receive from the mercy-seat between the cherubim, to which there was no approaching but by sacrifice: they were taught that they might regain that state of happiness in which they were created. The same is signified, *Exod. xxviii. 9. 12.* concerning the two Onyx stones,

on which were engraven the names of the twelve tribes of the Hebrews, and which were to be put upon the Ephod on the shoulder of Aaron, who was to bear them before the Lord. This plainly refers to the Messiah who was to bear the sins of the people, *male and female*, of whom it is said, *and the government shall be upon his shoulder*. Again, *Exod. xxix. 38. Now this is that which thou shalt offer upon the altar; two lambs of the first year. Lev. xvi. 5. two kids of the goats for a sin offering. Ver. 7. and he shall take the two goats and present them before the Lord.* It is also proper to remark that as wine was used in the most ancient times before Abraham, in the true worship of God as a divine symbol; so accordingly we find, that at this sacrifice it is written, *and he brought him wine and he drank*. Thus we learn that this request of Isaac, who was then near the time of his death, was not to gratify his palate by eating, as Deists have frequently represented, but it was a solemn sacrifice, *for a sin offering*, as a representative of our great and eternal sacrifice, *who came to offer up himself, the just for the unjust.*

Some have thought that the great distress Esau was in because Isaac had given the blessing to Jacob, was occasioned from a fear of his being deprived of the property of his father at his death. But this was not the case, for he is informed in the same words as were spoken to Jacob when Isaac blessed him, that his *dwelling should be the fatness of the earth, and the dew of heaven*. This in the letter refers to an equal participation of the property; therefore so far the blessing of Jacob, and the blessing of Esau, as to things of a temporal nature, were equal. This appears evident at the death of Isaac, Esau succeeded to his portion of the property of his father, which was great. For after he and Jacob had buried their father, he took all that he had in the land of Canaan and went unto mount Seir, where he was received as a *prince*, his sons as *princes*; his grandsons as *Dukes*: Gen. xxxvi. 15. and finally his descendants became *sovereigns* of the land of Edom. So that it is neither consistent with reason nor scripture to suppose that Esau, concerning whom it is said, his riches were great, should be distressed for a simple mess

of pottage, when *his wives, his sons, and his daughters, and all the persons of his house*, Gen. xxxvi. 6. were living in plenty, and who were the richest people of the land.

Now as Esau was not a believer in the coming of the promised Messiah, he having, contrary to the divine command, made a league with the idolatrous people of the land, and had joined himself to them in the worship of their idols; he had no faith in the coming of the Messiah from him; he esteemed this birth-right of no more value than *a mess of pottage*, a customary phrase in Hebrew for any thing that was considered in a contemptuous light, as being of little or no account. Therefore the great distress that Esau was in, because Isaac had given the blessing to Jacob, could not arise from supposing that he had lost the privilege of the Messiah's coming in his line. There is one subject mentioned by the sacred writer which appears to have been the real cause of his distress. We have seen that the birth-right, which the patriarchs Isaac and Jacob had in view, was the commu-

nication of the certainty of the coming of the Messiah, and the establishment of the visible head of the church, which was already understood by a solemn oath to have devolved on Jacob, because he was a worshipper of the true God. But the birth-right to which the idolator Esau directed his attention, was that of temporal *power and riches only*, which according to the order of that dispensation, were to descend by solemn ratification, by the first-born son; and this seems to have been the intention of Isaac when he called Esau. This in the 27th chap. ver. 36. is called by Esau, *my birth-right*.

From the most ancient times before Abraham, we find that the ruling patriarchs had the privilege of confirming temporal power to be exercised by their successors, and this was the blessing which was given by Isaac to Jacob and his posterity. Gen. xxvii. 29. *Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.*

This was the reason why it was said, *and Esau hated Jacob*. All this was literally accomplished, for the descendants of Jacob subdued the descendants of Esau; but when the descendants of Esau got the dominion, which was when they became kings of Edom; they threw the yoke from off their neck, agreeably to the words of the patriarch Isaac in his blessing to Esau.

Thus we find that the distress of Esau arose from the circumstance of his father Jacob having solemnly, by an offering *before the Lord*, confirmed the temporal power on Jacob and his posterity, which from the most ancient church to the time of Abraham, and which from him by divine appointment, was given to the supreme patriarchal king, or head, of the true worship of God. For he was ranked as a patriarchal prince by the king of the country when he went into Egypt. Gen. xxvi. 16. *And Abimelech said unto Isaac, go from us: for thou art much mightier than we.*

Thus are we enabled to make a proper distinction between the *birth-right* of Esau, and

the *blessing* of Jacob; and to account for the distress of the first-born of Isaac, who had solemnly renounced the right of primogeniture, as it respected the coming of the Messiah from him. He looked only for temporal power which had, contrary to his expectation, and even the intention of Isaac, been confirmed by sacrifice on Jacob, from whom the Messiah was to descend in the believing line, in which the true worship of God was preserved. This also appears from the original words, *Ish taam*, which are translated, *a plain man*; but these words literally translated read thus, *a man of perfection*, alluding to the true worship of God, which was *perfect worship*, in contradistinction to that of idols, to which Esau was attached. The septuagint render the Hebrew nearer to its true meaning by ἀπλαστος, *without guile*: thus they apply the original words, to the man, but the Hebrew refers to the perfection of the true worship of God, instead of referring to Jacob. From which it must appear, that as Jacob believed in the fulfilment of the promise, that the Messiah should come to redeem man, this was the reason why it is said, *I loved Jacob, and I hated Esau.*

THE PATRIARCH JACOB

Now became the visible head of the true church of God, and the sacred writings of the ancient churches remained with him, such as *the book of the wars of Jehovah, the book of Jashur*, and others mentioned by the venerable penman Moses. Jacob, together with his twelve sons, left the land of Canaan, and took up their abode in Egypt, where they dwelt until by a divine power they were delivered and restored to their own land.

But an objection has often been made by Deists to this part of scripture, viz. when the promise was made to Abraham, we read; *Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them, four hundred years. But in the fourth generation they shall come hither again*; but it appears that they were only two hundred and fifteen years in the land of Egypt.

It is not strange that Deists have objected to this, when many commentators have given different statements respecting it. If however we add the years of Koath, Amram, and Moses, it will show that they could not have been in Egypt four hundred years. Koath the son of Levi who was then a child, went with his father into Egypt, and died aged 133 years; his son Amram the father of Moses, lived 137 years; and Moses who was eighty years old when he led the Hebrews out of Egypt, being all put together make no more than 350 years. Out of these we must subtract those which Koath had attained, the years that Amram lived with his father Koath, and the years that Moses lived with Amram, which would reduce the number 350, to 215 years, the time they lived in Egypt.

Paul reckons, from the first promise made to Abraham, to the promulgation of the law in the first year of the Exodus, 430 years, of which 215 were expired when they went into Egypt, which are computed from the time of Abraham's arrival in Canaan, viz. twenty-five years

from the time of the promise to the birth of Isaac, sixty years to the birth of Jacob, Gen. xxv. 26. who was 130 when he stood before Pharoah, xlvii. 9. all which make 215 years of their sojourning in Canaan before they went into Egypt. From this which is the scripture statement, it appears that they were exactly 215 years in Egypt.

**NAMES AND AGES OF THE
PATRIARCHS**

OF THE THIRD ORDER.

	<i>A. M.</i>	<i>Born.</i>	<i>Died.</i>	<i>Aged.</i>
ABRAHAM	.	2008	2183	175
ISAAC	. . .	2108	2288	180
JACOB	. . .	2168	2315	147
LEVI	. . .	2255	2392	137
MOSES	. . .	2433	2553	120

Thus Moses was the last of the patriarchs : he was the son of Amram, born in Egypt during their persecution. Amram was the grandson of Levi, who had lived upwards of thirty years with Isaac, so that he had received all his information, as well as the sacred writings from the patriarchs.

THE WORSHIP OF THE ANCIENT GRE-
CIANS

Has been said by some writers to have descended from the Egyptians, Babylonians, and Arabians. But it does not appear that we can, with any degree of certainty, trace the Grecian mythology so far back as the time of Moses. We have authority however for concluding that their altars were first sprinkled with the waters of Canaan, after the Hebrews had returned from Egypt.

We certainly are not authorised to charge the most ancient Greeks with polytheism, or with worshipping a plurality of Gods. It appears from all their writers that they acknowledged one God only, the maker and preserver of the world. Homer describes the gods at one time as asleep on their couches,—

“All but the ever-wakeful eye of Jove.”

Pythagoras says, “God is one, and all in all, the light of all powers, the beginning of all things, the torch of heaven. *Father, life, mind*, and motion of the universe.” Empedocles, “From this one entity proceed all things that have been, are, and shall be.” The same Bible truth was supported by Parmenides, Thales, Anaxagoras, and others of that age. Socrates was put to death for asserting the unity of God; and Plato observes, “God is that entity, which hath being in himself, the beginning, middle, and end of all things.” Jamblicus, “God is sufficient in himself, *goodness* itself, the *fountain*, and *root* of all things, intelligent, and intelligible.” Pro-

clus, "*King* of all things, the only God, who produceth all things of himself, the *end* of *ends*, and first cause of all operations." Simplicius, "from him proceeds all *light*, all *truths* from the divine truth, the beginning of all beginnings, the source and origin of all goodness, the cause of causes, God of Gods." Plotinus, the Platonist, and Porphyry his successor, with the rest of that sect, write to the same effect.

The unity of God was also asserted by the Stoics. Epictetus says, "There is but one God, the governor of all things, who is not ignorant of our works, words, and thoughts." This great truth was acknowledged by all the ancient Greek theologians. Chrysippus, according to Plutarch, says, "there cannot be any other beginning but from Jupiter, who is the nature, and providence of all things." Also Aristotle and his followers acknowledge "an infinite and eternal mover, the *cause* of *causes*, the *Father* of the *Gods* and *men*, the preserver of the world." Orpheus says,

“The great King is seated in Heaven, he is invisible, yet seeth all things.”

All the writers I have seen, agree in stating them to have had one supreme, and eleven subordinate gods, viz. Jupiter, Saturn, Bacchus, Apollo, Mars, Minerva, Diana, Juno, Venus, Ceres, Mercury, and Vulcan. These in after-ages, or at the time of Homer, about 1000 years before Christ, appear to have been worshipped by them. The truth is, they were neighbours to the Hebrews, and heard how the twelve tribes were delivered, and by what mighty power they conquered the land of Canaan; which was, no doubt, the reason why they committed this number to the pages of their mythology: and which in after-ages were personified, applied to their principal leaders, and worshipped.

Jupiter was their principal god; to him they attributed the origin of the world; even in the time of Homer they styled him, “the father of the gods and men.” The word Jupiter is

a compound word from Jao, so called by Diodorus, from *Jehovah*, and *pater*, father, i. e. *Jehovah the Father*. They believed that he alone possessed the attributes of OMNISCIENCE, OMNIPRESENCE, and OMNIPOTENCE; and represented him as descending on, and shaking the mountain Olympus, when he threatened his rebellious offspring with destruction. But this is taken from the awful and majestic descent of God on mount Sinai, which they likened to the mountain Olympus. This circumstance, when their descendants fell into idolatry, was believed to have taken place on this mountain: hence they called him JUPITER OLYMPUS, or the OLYMPIAN JUPITER, in imitation of the descent of God on Sinai. Thus have the law-givers in different nations, who wished to make their laws revered, pretended to have received them from some god, or goddess, as Numa from EGERIA; Zaleucus from MINERVA; Lycurgus from APOLLO; and Minos from JUPITER.

Thus did the history of the twelve tribes of the Hebrews, lay the foundation of twelve

sects among the Greeks, each sect having their idol. And when these are compared with scripture, we shall find that the things related concerning them perfectly agree.

Saturn is said to have devoured his own children, and sacrificed infants. This is taken from the Bible, where Moses cuts off his own children from succeeding to the government of the Hebrews; and where the children of the Midianites are stated to have been put to death by him.

Apollo was famous among them. They built a most magnificent temple at Delphos, and dedicated it to him. In his hand he held a golden bow, mentioned by the Greek poets,

“He from his golden bow,”

which was taken from the scripture in the narrative after the flood, viz. *I do set my bow in the cloud.*

It is said in the Mythology that “Bacchus dried up the rivers *Orontes* and *Hydaspes*, by

striking them with his Thyrsus, and passed over them :” Moses divided the *red sea* and the river *Jordan* with his rod, and passed through them. That an ivy stick thrown on the ground by Bacchus crept like a *dragon* : so by the command of Moses, the rod of Aaron was cast down, which became a serpent. That the enemies of Bacchus once were all covered with darkness, while those who were with him enjoyed perfect day : the same is recorded concerning Moses. A dog was given to Bacchus as a constant companion. So Moses had his Caleb, which, in Hebrew, signifies a *dog*. Pausanias¹ relates that the Greeks found at Troy an ark, which was sacred to Bacchus. The ark was one of the most sacred symbols given to Moses.

Bacchus, in the Mythology, is said to have been born in Egypt, put into an ark, and exposed to the waters : the same is recorded of Moses. Bacchus is said to have had two mothers : so had Moses, his own mother, and the daughter

¹ Eurip. in Bacchus.

of Pharoah. The flight of Bacchus was toward the red sea : so was the flight of Moses. One of the symbols in the theology of Bacchus, was a serpent : Moses set up the brazen serpent in the wilderness. Bacchus had great numbers of women in his army ; as Moses had in his journey to Canaan. It is further said in the mythology, that wherever Bacchus went, the land flowed with milk and honey : the same is recorded in the Bible of the land of Canaan.

Moses was instructed in mount Sinai respecting the rites and sacrifices of the Jewish worship : the same is said of Bacchus by Ovid. Bacchus was instructed in the highest wisdom in a mount of Arabia called Nissi : Moses resided there forty years, and erected an altar which he called Jehovah Nissi, Exod. xvii. 15. From all which it appears evident that the true Bacchus was Moses.

In the mythology it is also said, that Mercury was born in Egypt ; that he was the secretary of Bacchus, and the messenger of

the gods, and that with his caduceus or rod, around which were two serpents, he could perform wonderful things. But it is plain by comparing these things with the facts recorded in the Bible, that the true Mercury was Aaron, for Aaron was born in Egypt, and was the messenger from God and Moses to Pharoah. The caduceus or rod, around which were two serpents, is in perfect agreement with the rod which was cast down before Pharoah; and which with the rod of the Magicians produced two serpents: but the serpent of Moses swallowed the other serpent rod of Jannes and Jambres, the magicians who opposed Moses, and this was the origin of the two serpents twisted round the rod of the heathen Mercury.

Hercules is said to have fought against Typhœus, and the rest of the giants by the command of the gods: so it is written that Joshua fought by the command of God against the Canaanites, men of great stature, the sons of Anak. It is further said in the mythology, that while Hercules was fighting he was assisted by Jupiter, who rained hailstones which

destroyed great numbers of them: the same is recorded in the book of Joshua, *the Lord cast down great stones from Heaven upon them unto Azekah, and they died.* That the giant Typhœus mentioned in the Grecian mythology, and by their poets, was Og the king of Bashan, appears from unquestionable authority. This word in Greek, (the language in which the Heathens wrote their mythology) signifies, to *kindle* or *smoke*, and has the same meaning with the Hebrew word *Og*, to *bake*, to *burn*: so that *Typhæus*, and *Og*, in both languages are the same. That *Typhæus*, and *Og* were only different names for the same person, will appear from Homer, who speaking of Jupiter's striking down the giant Typhœus with his thunder, informs us that the chief of the giants had his bed in Aremis.

“In Aremia Typho's bed remains.” *ILIAD.*

That Aremia, where Homer says, “the giant's bed remains,” was the same as Syria, is certain. Strabo¹ says, “by the Aremia, they

¹ Strabo, lib. 13.

understand the Syrians." This name, as is observed above, instead of Syria, has been continued in the English translation of the Bible to the time of Elizabeth, where Syria is called Aram, and the Syrians, Aramites. The bed of Typhæus therefore being said by Homer to be in Aremea, or Syria, is in perfect agreement with the account we have of the bed of Og, Deut. iii. 11. *For only Og king of Bashan remained of the remnant of the giants: behold his bedstead was a bedstead of Iron. Is it not in Rabbath of the children of Ammon?* which was Aram, or Syria, as above. Hence it appears evident, that the true Hercules was Joshua, and (as was observed) when Homer sung the war of the giants with the gods, he borrowed the account of the astonishing transactions of the Hebrew leader in the land of Canaan, to add majesty and dignity to the pages of the immortal Iliad.

It is also said in the mythology, that "Hercules and Bacchus made an expedition to India;" but as we know nothing concerning such an expedition being made by Moses and Joshua, to that part of the world which we call India;

this seems to set aside all that has been said to prove that the ancient Hercules and Bacchus were Joshua and Moses. We shall however easily get over this difficulty, by proving that the land of Canaan was anciently called India.

Vossius¹ says, "the ancients called all parts eastward of the Mediterranean sea India." This also appears from Ovid,² who says, "Perseus brought Andromeda from India." But Perseus did not bring his wife Andromeda from modern India, but from Joppa, a town in the land of Canaan, according to Strabo.³ Therefore it is evident that the expedition which Hercules and Bacchus are said to have made to India, will perfectly agree with the expedition of Moses and Joshua to the land of Canaan. All these things prove to a demonstration, that the characters of the *heathen gods*, (so called) as well as the materials for framing the mythology, were taken by the compilers of the religion of the Greeks, from the ancient pages of the Bible.

¹ Vossius de Idolat. lib. 1. c. 26. ² Ovid de arte Amandi.

³ Strabo, lib. 1.

THE WORSHIP OF THE ANCIENT ROMANS

Was in its origin much the same as that of the ancient Grecians; for they believed that Jupiter, i.e. *Jao-pater*, or *Jehovah the Father*, (as above) was the supreme of all the gods. Like the Greeks, to him they assigned all the attributes of the God of Heaven; but to their subordinate gods, or rulers, they assigned a dominion only over certain things. Juno, over *plenty*, and *riches*; Venus, *beauty*; Minerva, *wisdom*; Vesta, the *earth*; Ceres, *corn*; Diana, *hunting*; Mars, *war*; Mercury, *eloquence*; Vulcan, *fire*; Apollo, *physic*; Neptune, the *sea*; Janus, *husbandry*; Bacchus, *wine*; and Saturn, *time*. These were their subordinate gods, or governors, for this word was originally given to men among the Romans, as Elhoim was among the Hebrews.

These subordinate gods, in their origin, were only men who had the government, or

chief management of all those departments of the state, signified by the name so given. Thus they would call among us, a secretary at war, **MARS**; the lord chancellor being at the head of the department for eloquence, **MERCURY**; the first lord of the admiralty, **NEPTUNE**, who assumes the dominion of the sea; the president of the college of physic, **APOLLO**; the president of the board of agriculture, **JANUS**, because he is presumed to attend particularly to the encouragement of husbandry; and at the beginning of the year, being described with two faces, with one face on the first of Janu-ary, which comes from **JANUS**, he looked forward to the new year, while at the same time he looked back with the other face at the errors or good management of the agriculture of the old year; therefore they symbolically prefigured him with a second face at the back of the head.

The ranger of the forests, **DIANA**; the board of commissioners for the land-tax, **VESTA**; the primate of England, **MINERVA**, i.e. wisdom, because he is at the head of the ec-

clesiastical department, for the regulation of the whole, and the promulgation of religion, which must be allowed to teach the only true *wisdom*. The society for the suppression of vice, VENUS, because among the wise ancients, virtue only was considered to constitute true beauty. The manager of the corn department, CERES; the commissioner to regulate the importation of wines, and the regulator of the vineyards in countries where the vintage is produced, BACCHUS; the head of the department for riches, or the first lord of the treasury, JUNO; the army by which the whole order is defended, VULCAN, because by fire, arms for the defence of the country are forged; and time, SATURN, because by time all these things were brought to perfection.

It appears sufficiently evident that the sacrificial worship of the Hebrews was in a great measure adopted by the ancient Romans. In their mythology, a bull was the proper sacrifice to Jupiter; the same animal was appointed in the sacrifice for a peace-offering to God, Exod. xxix. 1. *Shur*, in Hebrew, which means a

bull, is rendered, a bullock, and in other places, an ox; but as nothing mutilated was permitted to be offered in sacrifice, it should have been rendered *bull*, as it is in the mythology. An oak, in the mythology, was said to be sacred to Jupiter, so the patriarchs worshipped God, in oak-groves, and under oak-trees, in allusion to its durability above all other trees; and so by it they emblematically represented the eternity of God.

They also sacrificed other animals to Jupiter, which were commanded to be sacrificed among the Hebrews, as well as the bull: such as the ram, the goat, the lamb, the dove. By an eagle, the king of birds, they represented the majesty and supremacy of God. The cock was with them assigned to the sun, which was taken from the testament, where he is noticed by Christ, on account of his peculiar property, by which he gives notice of the various watches of the night.

Mourning women were hired by them to mourn for, and sing the virtues of, the deceased; and it was accounted the greatest of all mis-

fortunes that could befall them, the greatest of all punishments, if at any time they were in danger of being denied the honor of burial. These customs were also taken from the ancient Hebrews, Jer. xxii. 18. 19. *Therefore thus saith the Lord concerning Jehoiachin the son of Josiah king of Judah; they shall not lament for him, saying, Ah my brother! or ah sister! they shall not lament for him, saying, Ah Lord! or ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.*

In the time of Numa, the worship of the Romans appears to have been more consistent with reason and the religion of the Bible, than it was in after ages. One of their offerings was corn and cakes besprinkled with salt, which was similar to the offerings among the Hebrews. The vestals, called afterwards nuns, were chosen to perform certain services in their temples, which custom began with the daughter of Jephthah, who was not sacrificed, but agreeably to his vow, she was appointed to a certain office in the temple. This accord-

ing to the language of Jephthah when he said, *shall be the Lord's*, meant, that she should be dedicated to the Lord, by leaving all worldly concerns, and by devoting her whole life to the service of God.

Such was the high opinion that the ancient Romans entertained concerning chastity, that if any of these vestal virgins were known to commit fornication, they were buried alive.

The priests of Jupiter were originally twelve, according to the number of the twelve tribes of the Hebrews. They also had a high priest, a sovereign pontiff, who like Aaron, had the supreme government of all things appertaining to religion ; and whose opinion was conclusive. So sacred did they hold the office of their great pontiff, that any criminal who fled to him for protection, if his crime had merited death, obtained a respite for a considerable time, and if the crime was not capital, he frequently escaped punishment. Which custom was taken from the Bible, where we read that the

cities of refuge were appointed for the man-slayer.

Varro and other writers inform us, that there were above thirty-thousand different idols worshipped in Europe; that a god was assigned to every thing in nature; as to the *sun, moon, stars, oceans, gulphs, straits, lakes, rivers, mountains, trees, plants*: also to all the *passions and affections* of man, *good and evil*: to which like the descendants of the ancient Grecians, they paid divine honors. But Varro and other writers, who have given us this information, have confined themselves to the idolatry of the Romans, as it was practised at the time of the dispersion of the Jews; at which period, pagan idolatry was the profession of the whole Roman empire. Had they given us an account of the *ORIGIN* of the multitudinous worship, which, by the authority of the Roman government, was the established worship over Europe at the coming of Christ, they would have informed us that the most ancient Romans attributed the

minute affairs of man, and all the operations of nature, in all her variety of manifestation, to the superintending providence of one Supreme Being. This knowledge they had from the ancient *Greeks*, who received their theology from the *Cretans*, the *Cretans* from the *Phœnicians*, the *Phœnicians* from the *Hebrews*, the *Hebrews* from the *Egyptians*, and the *Egyptians* from the *Antediluvians*. For we cannot suppose that men of refined sentiments, who for learning, eloquence, and the polite arts, have been models for imitation to all Europe, and whose literary works are retained in our colleges, as master-pieces of composition, could be so far lost to a sense of right reason, as to worship oceans, rivers, trees, mountains, and the various passions and affections of the mind, as such only: but as symbolical representations of those passions and propensities, of which they were the fittest representatives in outward nature, according to the custom of the Hebrews, and the ancient people before them. Numa had such a rational view of the divine perfections, that he

would not suffer the Romans to make graven images to represent that Being, who is infinite and incomprehensible.

THE WORSHIP OF THE ANCIENT AND
MODERN CHINESE.

The theology of the ancient Chinese, who lived before the time of Moses, was, as to its juridical and moral institutes, much the same as is contained in the ancient part of the Bible; but the ancient Chinese, who lived after the time of Moses, followed the order of the Hebrews, by dividing their *Shu-king*, or SACRED BOOK, into five parts. They seem to have approved of the pentateuch; like the sacred code of the Samaritans, and of their Persian neighbours, the laws and precepts of their SHU-KING are much the same. This book is held in the highest estimation among them,

for knowledge concerning the origin of the world, the fall of man, and the worship of one God.

According to the best information we have received, this book was in the possession of the Chinese long before the dispersion of the Jews ; in which is preserved the history of the Serpent, and the fall of man. It is thus translated in Brudinot's *Age of Revelation*, p. 317. "The rebellious and perverse dragon suffers by his pride ; his ambition blinded him ; he would mount up to Heaven, but he was thrown down upon Earth, and lost eternal life." The Chinese were evidently in existence as a nation before the time of Moses, and appear to be descended from Joktan, the brother of Peleg, in whose time THE EARTH WAS DIVIDED, which, as has been observed, was not a division of the earth, but a division of the people. Peleg and his descendants continued in the worship of the true God, and in the belief of the coming of the Messiah ; but Joktan and his descendants retained the worship of the patriarchs before Noah, yet did not believe

in the coming of a Messiah. That these descendants of Joktan peopled China and the regions of the east, appears sufficiently plain from the ancient part of the Bible. Eber the great-grandson of Shem, was the father of Joktan, and it is expressly said that the descendants of Joktan peopled the eastern parts of the world after the flood, Gen. x. 29. 30. *All these were the sons of Joktan, and their dwelling was from Mesha, as thou goest, unto Sephar, a mount of the east.* Now as China lies directly east of that part of the world where the posterity of Eber settled, there can be no doubt but that the descendants of Joktan, the brother of Peleg, who settled to the east of his land, were the people from whom the Chinese are descended. So that we find there is some ground for their supposing themselves to be one of the most ancient nations.

In one of these five books, which are the sacred books of the Chinese, a description is given of the Supreme Being as follows: "He is independent, almighty—a being who knows all things—the secrets of the heart are not hid-

den from him." In these few words, are comprehended all the perfections of Deity, his OMNIPOTENCE, OMNISCIENCE, and OMNIPRESENCE.

The patriarchal form of government was the government of the ancient Chinese; the emperor was a priest, and officiated at various times in the year at the great assembly of the empire, when the nobles, and those in authority, constituted this august audience. At this grand national assembly, the emperor offered sacrifices according to the Shu-king, or *five sacred books*, which had a wonderful effect in establishing the worship of God in that vast empire.

THE MODERN CHINESE

Are supposed to be gross idolators, but this charge has never been substantiated. It is un-

just to charge them with idolatry, because images of the human form are in their temples: with as much justice may we declare that the ancient Hebrews were idolators, because the figure of a MAN, a LION, an OX, and an EAGLE, or the compound form of the cherubim were found in their temples, as I have before observed. It is unreasonable to suppose, that entertaining such high and just sentiments as are contained in their SHU-KING, or *five holy books*, concerning the unity and perfections of God, they can possibly worship images, stocks, and stones, as the creators of the world, and the immediate superintenders of a divine providence, in which they believe.

Their five sacred books, or SHU-KING, inculcate virtue, and condemn vice, they declare that every good thought is given by *Shang-ti*, i. e. the God of Heaven, who rewards the good, and punishes the evil; and that he is ever ready to afford his influence to all who are willing to become virtuous. Therefore it is not possible to suppose that this an-

cient and enlightened people, whose vast population is almost incredible, and who have been acquiring knowledge ever since the flood, should be so deficient concerning the knowledge of the Supreme Being, as has been represented by some writers.

The religion of the Modern Chinese is Pagan, but all Pagans are not Idolators (See Pagan).

There are a variety of sects ; the most numerous are those who profess the doctrines of Foe. He is said to have lived 1000 years before Christ.

The followers of Confucius, who lived 500 years before Christ, are the persons of dignity and the learned. They worship one Supreme Being, for whom they have the highest veneration, and teach the necessity of strict morality. They believe in a superintending providence, that the divine being is infinite, that our thoughts are not hidden from

him, that he rewards the truly good with eternal happiness, and that vice is punished in the future state.

THE RELIGION OF CHINESE TARTARY

Is much the same as that of China. The emperor, who descended from the Tartars, from motives of state policy resides six months in China, and six months in Tartary, where the court and the nobility attend also. So that the established religion is the same; though different sects are allowed to worship in their own way, provided they do not interfere with the established order of the government.

In Russian Tartary they inculcate the doctrine and practice of the Greek church. And the inhabitants of

MOGUL AND INDEPENDENT TARTARY

Profess the HINDOO, the MAHOMETAN, the GREEK, and the POPISH religions. In

that part of Tartary, called Thibet, a vast extent of country, they have a representative idol called the GRAND LAMA. But the SCHAMAN professors, whose doctrines are much the same as those of the followers of *Confucius* in China, are the most numerous.

THE WORSHIP OF THE PEOPLE OF THOSE
NATIONS, KNOWN TO US BY THE NAME
OF

THE EAST INDIES,

Is of various kinds, but they all agree in this one great truth; that there is one God, who created all things, who rewards the good, and punishes the wicked.

The Indians are from a very ancient origin; like their Persian neighbours, they may be traced back to the immediate descendants of

Noah; and like them they had just notions concerning the worship of the God of Heaven. This worship was again restored to them by the descendants of Abraham, and it appears to have been observed among them, until the time of Alexander the great. A part of the Grecian mythology was then introduced, and they worshipped Jupiter, Bacchus, Juno, Neptune, &c. after the manner of the Greeks, and like them, none were considered to be supreme but Jupiter. They believe in the presence of good and evil genii, which is consistent with scripture, viz. *are they not ministering spirits sent forth to minister to those who shall be heirs of salvation?*

THE GENTOOs were the first inhabitants of INDIA, so called from the Hebrew word *Goim*, i. e. nations, translated *Gentiles*.

THE BRAHMANS are an order of Hindoo priests and philosophers, who fill the highest offices of state as counsellors in many kingdoms of the east: they are highly vene-

rated, and learned in the languages and sciences.

It must be allowed that the people of India are from a very ancient origin, but we cannot admit any part of profane history as authority for determining who were the fathers of these very ancient nations. We are therefore necessarily driven to the Bible, where we are enabled to ascertain with a degree of certainty this important matter. I say important, because from the assertion of the ingenious and learned writer of the *INDIAN ANTIQUITIES*, many have been led to conclude that their *YAJUR VEDA*, or holy book, was more ancient than the writings of Moses. In that work it is said to have been written 1580 years *before Christ, which was nine years previous to the birth of Moses, and eighty-nine before he departed from Egypt with the Israelites.* This, with some, has had a tendency to depreciate the authority of the sacred record; for such as object to the priority of the book of Moses, think they are supported in declaring that the

Hebrew law-giver copied his books from the YAJUR VEDA of the Brahmans. But the writer of the INDIAN ANTIQUITIES, to whom the present and future generations must be debtors, had no necessity to adduce proof in a more recent publication, that the date of the YAJUR VEDA was not more than 1200 years before the time of Christ. For were we to admit that this book was more ancient than the books of Moses, which is not the case, it does not follow because many things in that book agree with the Mosaic account, that Moses copied them from the YAJUR VEDA.

Moses must have had his information respecting the origin of the world and the fall of man, either from God, or from those who lived before him. It will not be contended that the antiquity of the most ancient Indians can possibly reach beyond the time of Noah ; but if we allow that these people are descended from the first descendants of Noah, they must have been in possession of the particulars concerning the origin of the world, and the fall of man.

So in like manner, as Moses descended from Arphaxad, the son of Shem, he and the patriarchs were well acquainted with these things, being handed down to him in the regular line, as I have shown in the first and second order of the patriarchs. Therefore there is no necessity for supposing, that the historical account of the most ancient times in the YAJUR VEDA was copied in the Mosaic account of the creation, were we even to give this book the greatest possible antiquity.

It appears from the 10th chapter of Genesis, that after the first descendants of Noah to Eber, the earth was divided in the time of Peleg his son, that the other son of Eber was Joktan, of whose descendants it is said, *And their dwelling was from Mesha, as thou goest, unto Sephar, a mount of the east.* So that Mesha and Sephar which were to the east, point out the situation of these descendants of Joktan, which was undeniably that part of the world we now call India. From all which it also appears that the Persians, the descendants

of Elam, were five generations before the descendants of Joktan, or the Indians. It also enables us to conclude, that as the descendants of Elam at this period considered Persia as their own land, which has remained in their possession to this day, so the descendants of Joktan, when they settled on the border of their Persian brethren, after the memorable epocha of the division of the earth, became the original possessors of India; where they have formed a number of nations, and scrupulously retain their peculiar cast to the present day.

The Brahmans took their name from Abraham, who by them was called Brahma, which is the same word, and differs only as to the Indian pronunciation. For Abraham means *the Father of the land of Aram*, and Brahma is a Hebrew word, which with the prefix BETH, *in*, literally means IN ARAM, to signify to posterity that the great restorer of their ancient religion came from ARAM, which accounts for the change of his name, the Chaldean Hebrew language being the universal language. That

the ancient Brahmans were the descendants of the patriarch Abraham, and that they were sent by him to India, in order to promulgate the truths of the dispensation he had received from God, will appear evident. Vossius¹ informs us that all places eastward of the Mediterranean sea were anciently called India, (as above) Abraham resided in the land of Canaan, which is to the east of that sea; and modern India is considerably to the eastward of the land of Canaan. And when he gave portions to his six sons by Keturah, he sent them with their sons and grandsons, *while he yet lived, eastward, unto the east country*, which was evidently that part of the world we now call India. Neither can it be doubted but that they were invited to this part of the world by the kings of India, to instruct them in the true principles of religion, and philosophy: for according to Josephus, Antiq. lib. i. c. 8. Justin, lib. xxxvi. c. 2. from Trogus Pompeus, Clemens Alexandrinus, and Eusebius, lib. xiii. c. 12. Abraham (who

¹ Vossius de Idolat. lib. i. c. 26.

was the king of Damascus) was famed over all the east as a profound theologian, and philosopher.

Pythagoras also travelled into India, to converse with the Brahmans of his day, in order to gain a knowledge of their theology, the fame of which had reached Greece. It is asserted by some writers, that he obtained the knowledge of the transmigration of souls from them, which has been thus erroneously defined. That the soul, after it has lived its appointed time in the body, then transmigrates into another body, and that this may be a *cow*, a *bull*, a *fox*, a *horse*, a *lion*, a *pig*, or any other animal: and thus as they believe man to be a fallen creature, he may at length by continual suffering, make some atonement, and gradually ascend to the state from which he fell. All the writers, that I have seen on this subject, have greatly erred in defining the meaning of Pythagoras and the Brahmans, concerning the transmigration of souls. It has been altogether misunderstood, for by this doctrine nothing more was meant

by Pythagoras, and the Brahmans, than that according to the nature of that life which man acquires in this world, so that peculiar nature or propensity remains for ever in the future state, which by its correspondence might be similar to animals of an innocent, or to those of an evil, nature.

The world is much indebted to Mr. Maurice, who has with great labor compiled a learned work on the *ANTIQUITIES OF INDIA*, where he gives us great information concerning the origin of the Hindoos. Mr. Maurice in this valuable work, gives us a short account of the theology of Hindostan, or *HINDOOSTOWN*, or country ; we are informed that their legislator Brahman was the original writer of their holy book the *VEDA*, which contains the doctrines of their ancient religion.

There are nevertheless many superstitious practices among some of them, altogether inconsistent with our view of things ; and others are permitted, which are shocking to humanity.

I shall therefore conclude the remarks I have made concerning the theology of the Indian nations, with some particulars I have had from gentlemen of great respectability, who themselves were eye-witnesses to these facts.

It is the custom in one part of India at this day, for wives to be buried alive with their deceased husbands. A gentleman, who was an officer in the British army under General Lake, (from whom I received the information) was present with a part of the division of the army, at an assembly where a woman was preparing for the horrid ceremony. The English officers reasoned with her on the baseness of committing such an act of violence, for she had liberty to dispense with it. She replied, it was the custom with all good women, and that she should be despised if she did not comply. As they could not divert her from her purpose, one of the officers intentionally touched her, which according to their belief rendered her unclean. And as they did not suffer any to touch her, when she was preparing for this

ceremony, but their own people, all the time she had been training for this unnatural exit was lost, and they were under the necessity of making another journey to the Ganges, where she was to be washed from the impure touch by those waters, which are held sacred by them.

So jealous are they concerning their religious privileges, that the imprudent attempt to put an end to this disgraceful custom, alarmed the people. The whole cast, or tribe, were in commotion, and would not be satisfied unless the aggressor was punished; which, had they had the power, would have been by death: he was accordingly publicly reprimanded by his superior officer.

The immolation of females in India is, even at this time, very frequent. In Dr. Buchanan's *CHRISTIAN RESEARCHES IN INDIA*, we have an account of the number of women, who were burned alive on the funeral pile of their husbands, within thirty miles round Calcutta, from the beginning of April to the end

of October 1804, which amounted to 115, in six months. This report was made by persons appointed by the professor of the Shanscrit and Bengal languages, in the college of Fort William. By an account taken in 1803, the number of women sacrificed, during that year, within thirty miles round Calcutta, was 275.

The same reverend author, Dr. Buchanan, informs us that when the Marquis Wellesley was governor general of India, having been informed that "the Hindoos had a religious rite, consecrated by custom, of sacrificing children, in consequence of vows, by drowning them, or exposing them to sharks and crocodiles; and that twenty-three persons had perished in the month of January, 1801, he immediately passed a law, *declaring the practice to be murder punishable by death.* The law is intitled, A regulation for preventing the sacrifice of children at Saugor, and other places, passed by the governor-general in council, on the 20th of August, 1802. The purpose of this regulation was completely effected; not a murmur was heard on the subject, nor has any attempt of the kind come to

our knowledge since." This certainly will reflect the greatest honor on the humanity of that nobleman to the latest posterity. And if the same energetic measures were adopted, the horrid and abominable practice of burning women alive at the death of their husbands, in the British dominions, would cease for ever.

By other gentlemen of respectability, and undoubted veracity, who have resided in India many years, I have been informed that the missionaries sent from this country to convert the natives to christianity, have at certain times had conferences with the chief men among them who reside in the British dominions. They have set forth the beauty of the religion of Christ, and the whole plan of salvation; which when they have patiently heard, they answer thus: You have set forth in a very engaging manner, the superiority of the religion you profess, but we do not see that the professors of the religion of Christ, who reside among us, prove by their lives and conversation, that these things are true. When we go into our temples, we take off our shoes, and

appear before our God with that reverence which is due to him who fills the universe with his presence. When our worship is ended, we return to our homes, considering we have been paying our vows, not to the stones of which our altar is built, but to the invisible God: we injure none, nor do we condemn others for thinking differently on these subjects. But when your people go into your temples, though you inform us that they believe God to be present, yet they conduct themselves as though they were in a place of amusement. When your worship is ended, they go to riot and drunkenness, making use of every possible means to deceive others, and to gratify their unconquered inclinations, though it be the ruin of the unfortunate sufferers, who unhappily fall in their way. With these proofs of the lamentable conduct of the professors of your religion before our eyes, we do not see that we should gain any thing by changing our sentiments; there is no inducement for us to forsake the ancient profession of our venerable fathers.

When the missionaries inform them that there are two descriptions of professors among Christians, viz. those who worship God in sincerity with a pure devotion, and those who are careless concerning this matter : they reply, that it would not be pleasing to God, should they meet before him and worship in sincerity, while others, who to their certain knowledge were living in open violation of the precepts of morality, blaspheming the very God they pretend to worship, were performing such devotion at the same altar. I shall here extract a paragraph from the Revd. Dr. Buchanan's *CHRISTIAN RESEARCHES IN INDIA*, which justifies the above remarks. Page 50, he says, "the missionaries told me that religion had suffered much in Tranquebar of late years, from European infidelity, which was therefore hostile to the conversion of the Hindoos. It flourishes more among the natives of Tanjore, and in other provinces where there are few Europeans, for we find that European example, in the large towns, is the bane of Christian instruction."

But there are other nations in the more interior part of India who worship idols literally. The idol Juggernaut is worshipped by immense numbers, who make a pilgrimage at their various feasts to the town of Juggernaut. On the 18th of June, at 12 o'clock, the idol is brought forth on a car sixty feet in height, amidst the acclamations of hundreds of thousands of deluded worshippers, who have resorted thither from various parts of the British dominions in India; so infatuated are these people, that many of them think it an honor to sacrifice themselves to this idol. This is said to be done in the presence of the company's servants, the country being under their jurisdiction. They have levied a tax¹ on this deluded people which amounts to a great sum annually, sanctioning the worship of this idol, and for permitting them to offer human sacrifices. Surely, the just judgment of God will fall on the heads of those, who are the authors and sharers of this bloody molochian plunder.

¹ This tax was levied according to Dr. Buchanan, p. 32, by the Bengal government, called, A regulation for levying a tax on pilgrims resorting to the temple of Juggernaut, and for the superintendence and management of the temple, Passed April 3, 1806.

THE

WORSHIP OF THE ANCIENT AFRICANS.

It has been supposed by some writers, that the descendants of Japhet peopled Europe; some might settle in this part of the world, though we have no satisfactory proof in scripture that this was so. But it will appear, if we consult the Hebrew scriptures, that a great part of his posterity were the first settlers in Africa.

The sons of Japhet were Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. Gen. x. 2. The grandsons of Japhet are also mentioned, who with these gave their names to their posterity, forming different nations, each preserving the name of their progenitor. We are then informed in the fifth verse, as it stands in the translation, that, *by these were the isles of the gentiles divided, in their lands, every one after his tongue, after their families, in their nations.* But the word which is rendered *gentiles*,

should be translated *nations*; and the word *Jyee*, which is translated *isles*, cannot be confined to such a signification. It means *countries*, which are far remote beyond the sea, and these countries may be either islands, or continents. Jer. xxv. 22. *and the kings of the Jyee, COUNTRIES which are beyond the sea.* But the countries of Europe are not beyond, or divided by, the sea from the land of Canaan where the patriarchs resided: therefore Europe cannot be meant by the word *Jyee, countries*, which are beyond the sea.

The descendants of Ham settled in the country of Palestine, including Babylon; the descendants of Shem in the most eastern part, including Persia, Arabia, India; and as Africa is divided by the Mediterranean sea, and the Red sea, from Europe, and the land of Canaan, which joins Egypt, it must be allowed that the descendants of Japhet were the first settlers in Africa. This is confirmed by the prophet Ezekiel, ch. xxxii. 26. where Meshech, and Tubal the sons of Japhet, whose names distinguished their descendants as nations, are mentioned as being a considerable people in

Africa, when Pharoah was threatened with destruction.

Mitzraim the second son of Ham, was also the father of a mighty nation. His descendants settled in Egypt, which in Hebrew is called by his name, MITSRAIM, and not Egypt. It is also said from him came the *Caphtorim*, the word means to *interpret*—the *solution of difficult things*; properly the priests of the most ancient order. The priests of Apollo were so called, from the pretended oracular predictions, and prophetic qualifications of their God of wisdom. Bochart, v. i. p. 666. This will account for the representative worship of the Egyptians. For as the descendants of Ham introduced the worship of their progenitor, who established the order of the ante-diluvian worship when it had sunk into idolatry, but which in its pure state was sacredly figurative, and representative; so Mitzraim his son would naturally fall into that kind of worship, which was observed in Egypt at the time of Moses.

The descendants of Japhet then, it ap-

pears unquestionably, were the first settlers in Africa, which land was well known to the patriarch Noah before the flood, and who, on account of its proximity to the land of Canaan, assigned these divisions to his posterity. From which we are authorised to draw this conclusion; that as Japhet worshipped the true God, so he must have established this worship among his descendants in Africa, exclusive of Egypt, where Mitzraim established the worship of Ham. The worship of the ancient Ethiopians appears to have been retained in its purity longer than in any of the other nations of Africa. For when the Queen went to visit Solomon, they had the knowledge of the true God, they used most of the Mosaic ceremonies, many of which were like those of the first patriarchs; and the eunuch of Queen Candace was acquainted with the Hebrew scriptures in the days of the Apostles. The christian religion flourished in Africa at the time of the council of Nice in the fourth century: but at this day, agreeably to the best information, ignorance and superstition have spread their baneful influence over the greatest part of this once enlightened country.

MODERN AFRICANS.

The religious professions of the modern Africans are three, viz. PAGANISM, MAHOMETANISM, and CHRISTIANITY. The Pagans are those who do not receive the *Bible*, *Koran*, nor books esteemed sacred by any nation. Those who have travelled among them give a description of their theology, more consistent with reason than has been defined by writers in general.

They inform us that, the "intelligent Pagans believe in the existence of one Supreme Being, that man shall rise again after death, and that there are rewards and punishments after this life; this belief is universal among the African Pagans. They have exalted ideas of the majesty of the Deity, and believe that the superintendence of things in this world is under the direction of invisible beings, to whom God has committed it. Respecting a future state they speak with great humility, and

conclude that the future state of things will be far better suited to our inclinations and final happiness than the present world." Negroland, upper and lower Guinea, Caffraria, the land of the Hottentots, and Ethiopia-inferior, universally profess Paganism. Egypt, Barbary, including the empire of Morocco, Nubia, Biledulgerid, or Zaara, profess Mahometanism. And the people of Ethiopia-superior, or Abyssinia, profess Christianity.

IN NORTH AMERICA

The different professions of the Christian religion, are the same as in Europe. EPISCOPALIANS, PRESBYTERIANS, and INDEPENDENTS, are all tolerated. And

IN SOUTH AMERICA

The religion is in general Roman Catholic. NEW MEXICO, OLD MEXICO, CHILI,

PERU, TERRA FIRMA, BRAZIL, and PARAGUAY, are accounted to have received the doctrines of the church of Rome. But the natives of AMAZONIA are Pagans. They have a great number of idols, supposed to be subordinate to one God.

PAGANISM.

The word PAGAN is derived from the Hebrew פָּגַע *Phagang*, which means to *approach*, to *intercede*. But when the descendants of the ancient Pagans became an ignorant people, ignorant with regard to the true worship of God, it was used by the Rabbis to mean a rustic, a barbarian, or one uncultivated, or untaught in things appertaining to religion, and was written *Pagan*, with ך *nun*, instead of ך *Oin*, or *ng*, as it is now written PAGAN.

From the original meaning of the word, we are naturally led to conclude, that the first Pagans were not worshippers of idols, but of the true God. They understood that a mediator, an intercessor was promised, which knowledge they must have received from the primæval people, who believed in the coming of the Messiah, the redeemer, and who looked upon things in outward nature as representing, according to their properties and propensities, the passions and propensities in themselves. But in process of time, the images of these things were placed in their temples; the original understanding and application was first neglected, then lost, and they worshipped God through the images, which were originally representative only; hence began idolatry.

This kind of worship by images and figures, now pervades many of the nations of Asia and *Africa, Great Tartary, China, India*, almost the whole of the back settlements of *North and South America*. But whether all these populous nations, containing by far a greater number of inhabitants than are to be

found in all the parts of the world beside, among whom, must be many sensible, learned and judicious men, as appears from the wisdom displayed in their laws and forms of civil governments established among them. I say, whether all these populous nations are so far lost to a sense of the dignity of human nature, as to worship *images, stocks, and stones*, as such, *believing them to be gods*, as is by some asserted, requires better proof than we have hitherto had concerning the credulity of so vast a proportion of the human race. When they are told, it is supposed by Christians, that they worship these things, they show their disapprobation of every thing of this nature, and say, that they use them only as representative figures of the GREAT ONE, who made and governs all things.

EUROPEAN PAGANS.

The Polytheism of the European Pagans has, by some writers of great credit, been fixed

to five or six different orders, or professions. First, the Polytheism of the ancient Grecians, and the Romans. 2d. The Teutonic, and the Gothic. 3d. The Celtic nations. 4th. The Sclavonian. 5th. The most northern regions of Europe, as far as Lapland, Greenland, &c. According to the best authorities, France and England were first peopled by the Celts, who established the religion of the Druids. The Goths entered Germany, Scandinavia, and thus introduced the Runic mythology.

Before I attempt to define the particular views of the different sects of the Christian religion, it will be proper to say something concerning the origin of

MAHOMETANISM.

In the year 622 of the Christian æra, Honorius the fifth being the bishop of Rome, and Heraclius Cæsar emperor of the west, when idolatry had spread its baneful influence over Arabia; Mahomet an Arabian, seeing the many gross

absurdities of such a religious system, and not being able to comprehend the doctrine of the Trinity, as it was then taught by the professors of christianity; formed the plan of a new sect, by combining a part of the laws of Moses, with some of the precepts of the new testament, and published them as a new code of laws. In order to make these laws revered, he pretended that he received them from the archangel Gabriel by the command of God, and that he was the prophet chosen to promulgate them.

There is no other way of accounting for the great progress which this new sect made by the conversion of the eastern nations to the Mahometan faith, but on the ground of this impostor holding forth the unity of God, and the promise of sensual enjoyments in Heaven to those who obeyed his laws. The first commandment was taken from the Bible; it runs thus in the Mahometan code, I BELIEVE IN ONE GOD ONLY. This struck at the root of the polytheism of the east, and was one great cause of the reception of his doctrines.

The Koran is the sacred book of the Mahometans, written in pure Arabic, and is in as high estimation with them, as the Bible is with Christians.

Mahomet was obliged to propagate his doctrines by sensual indulgence and the sword; but as the Bible, from which he endeavoured to frame his system, did not allow of any thing like sensual indulgence, and finding that a system of self-denial was not calculated to give him popularity, he adopted many of the Pagan rites, and also gave permission to indulge in sensual pleasure. Therefore he promised every good Mahometan, who died fighting for his religion, a multiplicity of wives, beautiful as the *houris*, and that all who thus fall were immediately translated to Paradise.

As the principal doctrines of this sect were taken from the scriptures, we must expect to find many things nearly the same as are contained in them. They believe that at the last day, *the trumpet shall sound, and the dead shall be*

raised ; that the angel Michael shall weigh the souls of men ; that there is a separate state between Heaven and Hell, or a Purgatory ; that to have images in their temples is idolatry ; that the new moon ought to be saluted reverentially ; that polygamy is allowable : that a pilgrimage is to be made to Mecca every year, as the males did to Jerusalem. All which are taken from the Bible, and modified so as to please the sensualities of his votaries. They also believe the doctrine of fate as to things of this world, but admit that all who live good lives will be saved. Mahometanism prevails in Asia, and part of Africa, in Arabia, Palestine, Syria, Mesopotamia, Georgia, Turcomania, where the Christian religion flourished in the early ages of the church.

THE CHRISTIAN RELIGION.

We now come to that period, sacred to every Christian. When to fulfil the ancient promise that *the seed of the woman should*

bruise the serpent's head; the Redeemer of the World left the glory of the Father, *which he had with him before the world was*, became man for our salvation, at whose coming the sacrifices and ceremonies of the Mosaic dispensation were to cease for ever; and promulgated the truths of our holy religion.

The fundamental principles of the Christian religion, appear from what is said by our Lord, and his disciples, to consist in REPENTANCE, FAITH, and UPRIGHTNESS OF LIFE: love to God, and charity to man. Here is the ground-work on which the spiritual temple is to be raised for the reception of Heaven in man, *ye are the temple of God*. "REPENTANCE whereby we forsake sin, and FAITH whereby we stedfastly believe the promises of God," which, if it be a genuine faith, will produce a life in conformity thereto, *a conscience void of offence towards God, and towards man*.

Unlike all the churches which preceded, the Christian church was not to be a representa-

tive church; no types, no figures were necessary when the great founder of our religion made his appearance. He came to abolish the sacrifices, and ceremonies of the Jews, which were all representative of him the GREAT SACRIFICE; and to show man, that the sacrifice of a *broken and of a contrite spirit*, operating in a life agreeably to the commands of God, is the most acceptable sacrifice to him. *Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams? or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the first of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.* This is summed up in those ever-memorable words of the Christian Redeemer, which comprehend the substance of true religion. Matt. xxii. 37. 39. *Thou shalt love the Lord thy God with all thy heart, and*

*with all thy soul, and with all thy mind:
Thou shalt love thy neighbour as thyself.*

It is not my intention to amuse the reader, by entering into the vast field of notions and opinions, which in the early ages of the Christian church began to be entertained by a few unsettled and intemperate men; it would be a loss of time, without answering any valuable end. I shall therefore be as brief as possible in giving an account of the sects of lesser note; but with regard to those which made a more conspicuous figure, I shall endeavor to be more particular.

It is allowed that the world contains eight hundred millions of souls; the whole population is divided into **THREE**, distinct, religious bodies, having for their rule of faith, **THREE** books, which are esteemed as revelations of the divine will. First: Those who receive the **SACRED SCRIPTURES**. Second: The Mahometans, who receive the **KORAN**. Third: The Pagans, who have their **OWN WRITINGS**. *One hundred and eighty-three millions only*

are **CHRISTIANS**. *One hundred and thirty millions* are **MAHOMETANS**. *Three millions* are **JEWS**; and most painful is it to say, that the remainder, amounting to *four hundred and eighty seven millions* are **PAGANS**. Christianity divides itself into **THREE** professions. The first in order is,

THE EASTERN CHURCH, by which we understand the **GREEK CHURCH**.

2nd. **The CHURCH OF ROME**.

3rd. **The PROTESTANT CHURCH**.

Among professors of Christianity there are **THREE** different opinions concerning church government. **EPISCOPALIAN**, **PRESBYTERIAN**, and that of the **INDEPENDENTS**, who are neither subject to bishops, assemblies, nor presbyteries.

There are **THREE** different opinions respecting the object of divine worship. The **TRINITARIANS**, the **ARIANS**, and the **UNITARIANS**. There also exists a great difference of opinion among the complex body, as to the means by which salvation is given to men :

this again is divided into **THREE**, viz. the **CALVINIST**, the **ARMINIAN**, and the **UNITARIAN**.

**A BRIEF ACCOUNT OF THE DIFFERENT
SECTS OF THE CHRISTIAN RELIGION.**

Those small parties, which in the first age of the Christian church have hitherto been called sects, do not appear to have been sufficiently numerous to claim that appellation. They were but half-converts, mixing the old practices of the idolators with the pure doctrines taught by Christ and the Apostles. The second and third chapters of the Revelation were directed to the churches of Asia, to warn them from falling into these pernicious practices. If we turn to the writings of the first Christian fathers, and compare what they have said concerning the doctrines and worship of those

half-christians ; we shall be able to determine who they were that are alluded to by the Apostle in the messages to the seven churches, which has escaped the notice of every writer I have met with on that subject.

THE Gnostics.

The Gnostics appear to have been the immediate successors of the Apostles. The word Gnostic, from *Γνώσις*, means *knowledge*. The first Gnostics were certainly the best philosophers, and the most learned among the original descendants of the Apostles, who called themselves by this name ; because of the true knowledge communicated to them in the gospels, concerning religion and the worship of God.

According to Clemens Alexandrinus, there were two sorts of Gnostics ; the true Gnostic,

or the *true follower of Christ*; who preserves the doctrine pure as it was delivered by the Apostles: and the various sects of professing Christians, who corrupted the doctrines of the gospel, by incorporating therewith the opinions and practices of the Heathen worshippers. The chief of these were the NICHOLAITANS, CARPOCRATIANS, CERINTHIANS, EBIONITES, SIMONIANS, VALENTINIANS, and NAZARENES; all originally Gnostics, but who changed this name for that of the leader of each respective sect. The doctrines, put forth by these men, appear to have drawn the churches from the truth as preached by the Apostles; and which was the cause of the Revelation being given to John, who was directed to write to the seven churches.

Among the professors of Christianity at this early period, there appears to have been a serious falling away from the truth as delivered by the Apostles. For the first church, to which John was directed to write, had fallen from the simplicity of the gospel. It is called on to do its *first works*; to *repent*; from which

we are authorised to conclude: that as first works are repentance, and as pride is the opposite of humility, or a state of repentance, that pride must have been the true characteristic of the church of EPHESUS at this period; therefore it is called on to repent and to do its first works.

But the second church, that is, the church of SMYRNA, was highly approved, viz. *I know thy works, and tribulation and poverty, (but thou art rich) fear none of those things which thou shalt suffer, behold the Devil shall cast some of you in prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.* From which we learn that the churches of Smyrna over which the *angel*, or he who was *sent* (which is its meaning) to preside, were at this time in a state of persecution for the sake of the gospel; but who are here encouraged to hold out to the end.

At the time when the Apostle was directed to communicate these things to the seven

superior churches, there was a violent persecution of the Christians. For the third church, that is, the church in PERGAMOS, was highly approved: and although it was surrounded by persecutors, yet it was steadfast in the faith, condemned the abomination of idol worship, and sealed the truth with its blood. Verse 13. *I know thy works and where thou dwelleth, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith even in these days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.*

But we find that this church is accused of keeping those in her connection, who were of the opinion of Nicholas; who held the doctrine of Balaam and taught the people to eat of the sacrifices, which the idolators offered to their idols. This was an accommodating system, a joining of idolatry with Christianity.

The fourth church noticed by the Apostle, was the church of THYATIRA, highly spoken of for its *charity, faith, works, service, and*

patience. Patience (no doubt) because of its steadfastness in the faith under the persecutions of the heathen emperors. But like the church of Pergamos, the *angel*, (or he who was sent to govern the church), permitted those to be connected with them, who also were worshippers of idols, v. 20. *Notwithstanding I have a few things against thee, because thou sufferest that woman, Jezebel, which calleth herself a prophetess to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols.* This woman, Jezebel, seems to have been a person of considerable consequence among the people of Thyatira, who had not forsaken the idolatrous worship, but who joined it with the Christian worship. This is also called *fornication*, a scripture term for those who were idolators, in allusion to departing from virtue. This church, as well as the church of Pergamos, was charged with keeping in its connection some of the sect of the Nicholaitans.

The fifth church, or the church of SARDIS, was in a very low state, when the Apostle

wrote the Revelation. But yet there were some among them, who held fast their faith in the Redeemer, ch. iii. 4. *Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white; for they are worthy.* Worthy, because they were steadfast, notwithstanding they were persecuted by the heathens, and kept themselves unspotted from the world.

The sixth church, or the church of PHILADELPHIA, was also in a low state on account of the persecutions against the Christians. But nevertheless they had not departed from the faith. We find from this passage that the idolators had attempted to shut up their places of worship, but they were told v. 8, 9. *I know thy works: behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, (i. e. the idolatrous worshippers) which say they are Jews, and are not, but do lie, behold, I will make them to come and worship before thy*

feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation: viz. during the persecutions of the Roman tyrants.

But the seventh church, or the church of LAODICEA, was in that state equally disposed either to join the idolatry of the Laodiceans, or the profession of Christianity; for the Apostle was commanded to write, *I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor, and blind, and naked.* Nevertheless we find that this church had been earnest in promulgating the truths of the Christian religion, as it is said in the following verse, *As many as I love I rebuke and chasten, be zealous therefore and repent:* but had greatly fallen away. Neither does it appear that they had fallen

away from principle, because it is said, *as many as I love I rebuke and chasten*, therefore it must have been occasioned by the very severe persecutions, which the Christians suffered from the pagan worshippers of that day.

The first society of professing Christians after the Apostles, which began to distinguish itself by the name of a founder, or an inventor of something new, was

THE NICHOLAITANS.

The Nicholaitan prostitution of the truths of the Christian religion, began at a very early period. Nicholas, the founder, we are informed, was born at Antioch, before the Evangelist John was banished to Patmos. He was one of the seven, mentioned in Acts the 6th, and on that account calculated to do much injury to the church.

According to Irenæus, Tertullian, and Austin, they mixed the Jewish and Pagan rites,

with a part of the Christian order of worship, after the manner of Balaam, who joined a part of the Jewish rites with the practices of the idolatrous heathens. In reference to which, it is said in the 14th verse of the third chapter of the Revelation, *because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols.* From which it is certain that idolatry was common among the eastern nations at that period, and that Nicholas revived the old abomination of Balaam, by joining the idolatrous rites with the Christian order of worship.

For which reason it is said Rev. ii. 15. *So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.*

THE CARPOCRATIANS

Began their heresy also in the time of the Evangelist John. Their founder was Carpocrates.

They held that faith alone was only necessary for salvation; and that it was unnecessary for those who had this faith, to have good works. They were lovers of magic, men of bad lives, or who indulged themselves in sensual practices, and taught that Christ was no more than another man.

These followers of Carpocrates appear to have been connected with the church of Pergamos; for, according to the above-mentioned fathers, they joined the idolatrous practice of eating things offered up to idols, as mentioned in the 14th verse of the 2d chapter of the Revelation, with the Christian order of worship. Therefore the Carpocratians, who lived at this time, must necessarily be meant by

those who are thus clearly described by the Apostle. In this church also, there were those who held the doctrine of the Nicolaitans, ver. 15.

THE CERINTHIANS AND EBIONITES.

These also lived in the time of the Apostle John. The practice of eating things offered to idols, or of offering the sacrifice to the idol and then eating it, had become customary among the followers of Cerinthus, who wished to retain a little of the old idolatry.

Cerinthus lived in the time of the emperor Domitian: his doctrines were much the same as those taught by Nicholas and Carpocrates. They admitted only the gospel of Matthew, and denied the divinity of Christ. Agreeably to the above authorities, they belonged to

the church of Thyatira, which suffered them to remain with them, through the influence of Jezebel, *who seduced them* to eat things offered unto idols. Rev. ii. 20. i. e. to join idolatry to Christianity.

From these a number of sects sprang up, varying but little either in doctrine or practice; till the heresy of Sabellius made its appearance at the beginning of the third century.

THE SABELLIANS

Taught that there was but one person in the Godhead, and that this was the Father. They believed that the Father suffered, and were on that account called

PATRIPASSIANS,

Who personified the Father, or divine essence.

ANTHROPOMORPHITES.

This is a compound word from the Greek, signifying the form of man. This sect appeared in the early ages of the Christian church. They believed that God was in the form of man, and were on that account called Anthropomorphites.

They were first called Audiani, from Audeus their leader, who lived in the time of the emperor Valentinian, 340 years after Christ.

It would answer no valuable purpose to notice the little variations of those, who attempted to differ from the generally received doctrine and practice of the church. When this was done, though but of a trifling nature, it was only sanctioned by the name of the inventor, who by it obtained notice; yet all the trifling variations have by some writers been magnified into sects. I therefore pass over

these, who, as above observed, varied in so trifling a manner from the Nicholaitans, Carpocratians, Cerinthians, and Ebionites, as not to be worthy of notice: they were individuals lost in the great body of the true professors of Christianity.

For the first three hundred years after Christ, or until the time of the famous council of Nice, nothing of importance arose to disturb the unity of the church. Then it was that Arius published his opinions; and a schism being thus made, separation ensued, and new opinions generated different sects. From this period we must necessarily date the beginning of those distinctions, which have taken place in the church of Christ.

ARIANS OR UNITARIANS

Were so named from Arius, a priest of Alexandria, who published his opinions at the

beginning of the fourth century; which so disturbed the church, that a grand council was convened at Nice, of nearly all the bishops of Asia, Africa, and Europe. Arius held the following opinions:

He denied the existence of three persons in the divine nature; the divinity of Christ; and that we are to be saved by our own works. He believed that Christ existed before the incarnation; that he was *the beginning of the creation of God*; that by him God made the worlds; and through him communicated his will to man. He believed that Christ is superior to the highest cherubim and seraphim; but that the Supreme Being only is the object of prayer and adoration.

HAVING said as much as is necessary concerning those sects alluded to in Scripture, and by the first Fathers of the Christian church, I

shall now begin with the sects which immediately appeared after the Nicene council; and conclude by defining the doctrines of the different sects of the Christian religion, as they are at this day held forth in Europe.

THE GREEK CHURCH.

The Greek Church was so called because, after the dispersion of the Jews, the Scriptures were read in Greek: for as the Jews only were in possession of the Hebrew language; and the Greek language being then spoken and understood among all the nations of the Grecian empire; the Septuagint translation was introduced; and the Gospels, which were originally written by the Apostles in Syriac, the language of their country, were translated into the Greek tongue. This appears to have been confirmed by the Apostle Paul, as we cannot suppose

that he wrote his epistle to the Hebrews in Greek, a language which the great mass of the people did not understand. But the time, when it began to be generally known by this appellation, was when Constantine the Great turned Christian at the beginning of the fourth century.

The faith and worship of the Greek church is professed by many of the eastern nations, and it is the established form of religion throughout the Russian empire. They use the liturgies of Basil and Chrysostom; the service is read in ancient and modern Greek; and in some places they read it in the Slavonian tongue. The churches subject to the patriarch of Constantinople are, the RUSSIAN, GEORGIAN, and MINGRELIAN. The eastern churches not subject to the patriarch of Constantinople, are the ARMENIAN, and the NESTORIAN: the ABYSSINIAN, COPTIC, and JACOBITE. Monophysists are also subject to the same patriarch, but differ from the Armenian and Nestorian churches; because they believe the word Monophysist, which is so called from

μόνος, *solus*, and φύσις, *natura*, signifies, that there is only one nature in Christ. The patriarch of Constantinople governs the church with an authority similar to that, which has been exercised by the Roman pontiffs. The next dignitaries in order after the patriarch, are the Metropolitans. The number of the Metropolitans was originally seventy-two, after the manner of the Sanhedrim of the Jews. The bishops are subject to the Metropolitan.

They retain the custom of the Greek fathers, Basil and Chrysostom, of reading the liturgy in the Greek language. The sacrament they administer in both kinds, viz. the bread is mixed with the wine, which is given together with the words, *hoc est corpus meum*, '*this is my body*.'

They taught that the traditions of the church are of equal authority with the scriptures. That the Patriarch and his Synod have authority to interpret the scripture, and that their interpretation is infallible. This authority seems to be acknowledged at present, for Peter the

Great of Russia, applied for, and obtained, the sanction of the Patriarch of Constantinople. They have great faith in auricular confession, but the form of absolution is deprecative only, thus, **MAY GOD ABSOLVE YOU.** They allow their priests to marry once. They teach that we cannot be justified by faith alone, but in conjunction with works agreeably to the words of James. *Show me thy faith without thy works, and I will show thee my faith by my works.* The Greek church deny the supremacy and the infallibility of the Pope. They receive the decrees of the first seven general councils, viz. Nice, in the year 325. Constantinople, in 381. Ephesus, in 431. Chalcedon, in 451. Constantinople, in 553. Constantinople, in 680. Nice, in 787. These they receive as the rule of faith. They believe that the holy spirit proceeds from the father only.

As to the notions of a few individuals at this period of the church, they were not worthy of notice; and though they have been magnified into sects by some writers, because of a little variation in doctrine or practice, such as

the Nestorians, from Nestorius, the patriarch of Constantinople, 400 years after Christ. Pelagians, from Pelagius, a Britain, 382. Jacobites, 575. Marcionites, Coptics, Ophites, Cainites, Adamites, Theodotians, Melchizedekians, Noetians, Origenians, Samosatenians, Tertullians, &c. &c. yet they were known in the church as differing in some essentials; but they were so few in number, compared with the great body of the church, that it would be improper to call them sects: it would only be a waste of time and paper, to introduce their variations; they may be seen in the writings of the Christian fathers. But the

NESTORIANS

At this day are very numerous in the east. They believe, "that in Christ were two distinct persons, viz. the *Son of God*, and the *Son of Mary*. That the son of God at the baptism of Christ descended into the son of Mary, and dwelt there; therefore they do not call the vir-

gin Mary θεοτόκον ‘*the mother of God,*’ but
χριστοτόκον ‘*the mother of Christ.*’

THE ROMAN CATHOLIC CHURCH

Has been called the **LATIN CHURCH**, because they read the service in Latin. The supreme head is the Pope; the next in order, as dignitaries, are the cardinals; but they have not any authority in the hierarchy, or government of the church; it rests with the pontiff in council.

The members are bound to believe that “this church is always *one*, by all its members professing one faith, in one communion, under one chief pastor, succeeding the apostle Peter, to whom Christ committed his flock.”

They believe that “with this church the scriptures both of the old and new Testament

were deposited by the Apostles. That she is, in her pastors, the guardian and interpreter of them. That these scriptures *thus interpreted*, together with the traditions of the Apostles, are to be received and admitted by all Christians for the rule of their faith and practice."

That there are seven sacraments, instituted by Christ in this church, which are instrumental causes of divine grace in the soul, viz. BAPTISM, by which they are made children of God, and washed from sin.

CONFIRMATION, by which they receive the Holy Ghost by the imposition of the hands of the priest.

The EUCHARIST, which feeds and nourishes the soul with the REAL *body* and *blood* of Christ, REALLY present under the forms of bread and wine, or under either of them.

PENANCE, by which penitent sinners are absolved from their sins, by virtue of the commission given by Christ to his ministers.

EXTREME UNCTION, which wipes away the relics of sin, and arms the soul with the grace of God, in the time of sickness.

HOLY ORDERS, by which the ministers of God are consecrated.

MATRIMONY, which is a sacred sign of the indissoluble union of Christ with his church.

They believe that at the sacrifice of the mass the **REAL BODY OF CHRIST** is offered, that he is “here both *priest* and *victim* representing in person his death and passion to his father. That in this sacrament he is **VERILY** and **INDEED PRESENT**, that here is his **BODY** and **BLOOD**, **SOUL** and **DIVINITY**.” That there is no difference between the offering of the mass, and the offering of the cross, but in the manner of the offering, as Christ offered himself upon the cross, as really to shed his blood and die for us; whereas now, he does not really shed his blood nor die any more; and therefore this is called an **UNBLOODY SACRIFICE**, and that of the cross a **BLOODY SACRIFICE**.

They administer the sacrament to the people in one kind only in the form of a **WAFER**, under the appearance of bread, but the priest receives in both kinds. At the consecration of the bread, he pronounces the words, *hoc est enim corpus meum, this is truly my body.* And at the consecration of the wine, he pronounces the words, *hic est enim calix sanguinis mei, this is truly my blood.*

They are taught to believe, and by an act of faith declare at the altar, the words following, “ I most firmly believe, that in this holy sacrament thou art present verily and indeed; that here is thy **BODY** and **BLOOD**, thy **SOUL** and thy **DIVINITY**: I believe that thou my Saviour, true God, and true Man, art really here; that here thou communicatest thyself to us.” This is confirmed in their *Instructions and Devotions for Communion*, p. 241. viz. “ The person that is to receive the blessed sacrament must be also fasting, at least from midnight, by the command of the church, and by a most ancient and apostolical tradition ordaining that, in reverence to so great a sacrament, nothing

should enter into the body of a Christian before the body of Christ. Hence, if through inadvertence, or otherwise, a person has taken any thing, though never so little, after twelve o'clock at night, he must by no means receive that day." Thus they believe, that, at the consecration of the elements, when the priest has pronounced the words, *this is truly my body*, that the bread is TRULY and UNEQUIVOCALLY changed into the LITERAL FLESH OF CHRIST; and that when he has pronounced the words, *this is truly my blood*, that the wine is TRULY and without any FIGURE changed into the LITERAL BLOOD OF CHRIST. That when the priest holds up the bread, and pronounces the words, *Ecce Agnus Dei, qui tollit peccatum mundi, behold the Lamb of God, that taketh away the sins of the world*, they verily profess to believe that the bread is the Lamb of God without any figure of speech whatever; and when the priest gives it to the people, they are thus taught: "At the time of your receiving let your head be erect, take up the towel and hold it before you, your mouth opened moderately wide, and your tongue a

little advanced, so as to rest upon your under lip, that the priest may conveniently convey the blessed sacrament into your mouth; which being done, shut your mouth, let the sacred host moisten a little upon your tongue, and then swallow it down as soon as you can, and afterwards abstain awhile from spitting. If the host should chance to stick to the roof of your mouth, be not disturbed, neither must you put your finger into your mouth to remove it, but gently and quietly remove it with your tongue."

When I was writing on this subject, I had some doubts whether they did not mean that this change was figuratively to be understood by faith, and therefore I waited on their priests to gain as plain a definition as possible. They informed me that their belief was perfectly consistent with what was said in their manual, and that they believed when the priest pronounced the words at the consecration, that the bread was as literally the flesh of Christ, as the flesh on my bones was flesh; and that

the wine was as literally the blood of Christ, as the blood in my veins was blood.

They believe that the angels, and particularly those who are recorded in their calendar of saints, have a peculiar interest with God to intercede in their favor, and therefore in what they call, the CONFITEOR, they thus pray to them, "I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault: therefore I beseech thee, blessed Mary ever virgin, the blessed Michael the archangel, the blessed John the baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord God for me; may the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life, amen. May the almighty and merciful Lord give me pardon, absolution, and remission of all my sins, amen."

When they implore the prayers of the Virgin Mary and of the saints, they say this prayer, "O all ye blessed angels and saints of God, who see him face to face, whom I here receive under these humble veils; and thou most especially, ever blessed virgin, mother of this same God and Saviour, in whose sacred womb he was conceived and borne for nine months; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here, in this place of banishment, as to be brought one day to enjoy him with you in our true country, and there to praise him and love him for ever."

In one of their litanies which they call **THE LITANY OF OUR LADY OF LORETTO**, they sing as an **ANTHEM**, the following, "We fly to thy patronage, O holy mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed virgin. Lord have mercy on us," &c. In their addresses to her, they dignify her with the following titles. "Holy Mary, Holy Mother of God, Holy Virgin of Virgins,

Mother of Christ, Mother of Divine Grace,
Mother Most Pure, Mother Most Chaste,
Mother Undeiled, Mother Untouched, Mo-
ther Most Amiable, Mother Most Admirable,
Mother of our Creator, Mother of our Re-
deemer, Virgin Most Prudent, Virgin Most
Venerable, Virgin Most Renowned, Virgin
Most Powerful, Virgin Most Merciful, Virgin
Most Faithful, Mirror of Justice, Seat of
Wisdom, Cause 'of Joy, Spiritual Vessel,
Vessel of Honor, Vessel of Singular Devotion,
Mystical Rose, Tower of David, Tower of
Ivory, House of Gold, Ark of the Covenant,
Gate of Heaven, Morning Star, Health of the
Weak, Refuge of Sinners, Comforter of the
Afflicted, Help of Christians, Queen of An-
gels, Queen of Patriarchs, Queen of Prophets,
Queen of Apostles, Queen of Martyrs, Queen
of Confessors, Queen of Virgins, Queen of
all Saints, PRAY FOR US."

The council of Trent decreed that "all
bishops and pastors who have the cure of souls,
do diligently instruct their flocks, that it is good
and profitable to desire the intercession of

saints reigning with Christ in Heaven," and which is to this day strictly observed. The following is extracted from their manual, in the litany where they thus address their saints :
"*Holy Mary, Holy Mother of God, Holy Virgin of Virgins, St. Michael, St. Gabriel, St. Raphael, All ye holy angels and archangels, all ye holy orders of blessed spirits. St. John Baptist, St. Joseph, all ye holy patriarchs and prophets. St. Peter, St. Paul, St. Andrew, St. James, St. John, St. Thomas, St. James, St. Philip, St. Bartholemew, St. Matthew, St. Simon, St. Thadee, St. Matthias, St. Barnaby, St. Luke, St. Mark, All ye holy apostles and evangelists; all ye holy disciples of our Lord; all ye holy innocents. St. Stephen, St. Laurence, St. Vincent, St. Fabian, and St. Sebastian, St. John, and Paul, St. Cosmas, and Damian, St. Gervase and Protase, All ye holy martyrs. St. Sylvester, St. Gregory, St. Ambrose, St. Augustine, St. Jerome, St. Martin, St. Nicholas, All ye holy bishops and confessors; all ye holy doctors. St. Anthony, St. Bennet, St. Bernard, St. Dominick, St. Francis, All*

ye holy priests and Levites ; all ye holy monks and hermits. St. Mary Magdalene, St. Agatha, St. Lucy, St. Agnes, St. Cecily, St. Catherine, St. Anastasia, All ye holy virgins and widows ; all ye men and women, saints of God, MAKE INTERCESSION FOR US."

They believe in the necessity of CONFES-
SION and ABSOLUTION. Here follows
the method of confession, as it stands in their
manual : "The penitent kneeling down, at
the side of his ghostly father, makes the sign of
the cross and asks his blessing. *Pray father
give me your blessing, for I have sinned.*
Then he says the confiteor in Latin, or in
English, as far as *mea culpa*, through my fault.
After this he accuses himself of his sins, either
through the order of God's commandments, or
such other order, as he finds most helpful to
his memory, adding after each sin, the number
of times that he has been guilty of it, and such
circumstances as may considerably aggravate
the guilt ; but carefully abstaining from such as
are impertinent or unnecessary, and from ex-
cuses and long narrations."

“After he has confessed all that he can remember, he concludes with this or the like form. *For these and all other my sins, which I cannot at this present call to my remembrance, I am heartily sorry, purpose amendment for the future, most humbly ask pardon of God, and penance and absolution of you my ghostly father.* And so he may finish his confiteor, and then give ear to the instructions and advice of the confessor. The priest then pronounces absolution, saying, **I ABSOLVE THEE.** This is not *conditional*, or *declaratory*, but *absolute* and *judicial*. Auricular confession was first decreed in the fourth council of Lateran, under Innocent III. in 1215.”

“Whilst the priest gives him absolution, let him bow down his head, and with great humility, call upon God for mercy, and beg of him that he would be pleased to pronounce the sentence of absolution in Heaven, whilst his minister absolves him on earth.”

“Let him be careful to perform his penance in due time, and in a penitential spirit.”

They do not allow those who are in their communion, ever to go to any other place of worship, which they call "denying their religion." And in their examination before they go for absolution, the following question is asked, p. 211. "Have you by word or deed denied your religion; or gone to the churches or meetings of heretics, so as to join any way with them in their worship? or to give scandal? how often?"

They do not allow their priests to marry; this is a law of the church, which they acknowledge is not sanctioned by scripture. They say that he who has the care of souls, ought not to be encumbered with the troubles of domestic life, but in all things that he should be devoted to God. Pope Gregory VII. about the year 1073, first enjoined this at Rome. He also established it in England, by Anselm, archbishop of Canterbury.

With regard to the primary doctrines of this church, they say that man cannot be justified by *faith alone*, and that a genuine faith can

only be known by good works, agreeably to the words of the apostle, *show me thy faith without thy works, and I will show thee my faith by my works.*

Concerning the infallibility of the Pope, they believe that he may err in matters which relate to private opinion, depending on the testimony of man, as a private doctor ; but that he cannot err when, in a general council, he makes decrees of faith, or general precepts.

They do not admit that they worship images so as to adore them, but they keep them to preserve the remembrance of the object. Nor do they allow that they worship the Virgin Mary. They say that they revere her, and think this is according to scripture, because it is written, *Hail thou that art highly favored, the Lord is with thee, blessed art thou among women.* Luke ch. i. 28. and again, v. 48. *From henceforth all generations shall call me blessed.*

They make a distinction between *mediator*, and *intercessor*. They believe in one mediator

concerning *redemption*, but that we may have many mediators for *intercession*. Thus they inform us that Moses was an intercessor for the Hebrews, Job for his friends ; that when prayers are offered for the sick, the congregation are looked up to as intercessors, agreeably to the apostle James, ch. v. 14. 15. 16. *Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much.* So in like manner they say, that they desire the blessed in Heaven to be their intercessors.

MYSTERY OF THE NUMBER 666,

REV. xiii. 18.

Many writers have supposed that the account in Daniel respecting the image which was set up by Nebuchadnezzar, was a type of the papal power, and that the worship of that image referred to the worship of the Roman Catholic church. Thus they have confirmed themselves in this opinion, from the passage in the Revelation, concerning the image and worship of the beast, v. 13. *Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred, threescore and six.*

The sacred scripture in this passage does not say that we cannot fully understand this passage, which has been considered most difficult to comprehend; on the contrary, we are commanded to attempt to gain a knowledge of it. In order therefore to show the fallacy of such a

supposition as the above, I shall, notwithstanding many have been the attempts of commentators in all ages of the Christian church to develope this great mystery, add one to the list. And were I not constrained, by the existing facts which had taken place in the time of John, to believe that this understanding and application of this passage was so understood by him, I should have been silent respecting this most abstruse, and important scripture.

Rev. xiii. 15. 16. 17. 18. *And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed. And he causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name. Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred, threescore and six.*

Some have imagined that this mystical number relates to a king, some to a kingdom, and others to the pope. But the Revelation treats of the different states of the Christian churches, as appears from the second and third chapters, where the churches are particularly spoken of. For the last prepares the mind for what follows respecting the states of all the churches of Christ, not only the churches of Asia, which were established in the time of the evangelists, but also of the states of all the Christian churches to the end of time, viz. *He that hath an ear, let him hear what the spirit saith unto the churches.* Had these words signified the churches of Asia only, it would have been written, *let him hear what the spirit HATH SAID* unto the churches. I say, as this is a book which treats concerning the different states of the Christian churches, this mystical number which is said to be *the number of the beast, and the number of a man*, cannot relate to kings, kingdoms, or popes.

The Revelation is a book, which was always understood by the fathers of the first Christian

churches to treat concerning spiritual things, or things relating to religion. And this passage plainly refers to the conquest and depopulation of Jerusalem by Nebuchadnezzar, when the true worship of God, the divine theocracy, with the communication by Urim and Thummim ceased in the year of the Julian period 4115, when *all the holy vessels of the house of the Lord, and the treasures of the king's house, were taken away by the monarch of Babylon, who cut in pieces all the vessels of Gold which Solomon king of Israel had made in the temple of the Lord; and carried away all Jerusalem, and all the princes, and all the mighty men of valor captives, even ten thousand, and all the craftsmen, and smiths; none remained, save the poorer sort of the people of the land,*¹ 2nd Kings, 24.

¹ This ten thousand in the original relates to the princes and all the mighty men, or the nobles, for we cannot suppose that the population of Jerusalem consisted of ten thousand only, when in the siege which took place eleven years after this period, 1,100,000 perished; besides it is said when he took Jerusalem, and carried the people into captivity, with the king Jehoiakin, and the nobles, that he left *none save the poorer sort of the people of the land.*

I say this number SIX HUNDRED THREE SCORE AND SIX, comprehends the interval of time from the *destruction of the first temple*, and the captivity by Nebuchadnezzar, when the URIM and the THUMMIM, the SHECHINAH, or divine communication CEASED, to the *destruction of the second temple* by the Romans, with all the sacrificial worship, the overthrow of Jerusalem, and the dispersion of the nation, which was 666 years; at the establishment of the Christian religion, when all these things, which were types, though they were given under the Mosaic dispensation, were restored by Christ, by whom the true spiritual Urim and Thummim were to be communicated agreeably to the words of the inspired writer, *let thy Thummim and thy Urim be with thy holy one*, the great high priest of God, the spiritual Melchizedek, the king of righteousness.

That this number was thus understood and so applied by the evangelist is evident. If we subtract the year of the Julian period 4115, at the destruction of the first temple, when the

divine communication ceased, from the year of the Julian period at the birth of Christ 4711, the remainder is 596, the interval of time between these two remarkable epochas; then if to this remainder 596 we add 70 years of the Christian era, when Jerusalem and the temple were destroyed by the Romans, at the establishment of the Christian religion, it gives us this mystical number 666. Comprehending that interval of time between the destruction of the FIRST TEMPLE, when the visible divine communication ceased *for ever*—to the complete destruction of the SECOND TEMPLE, when the Christian dispensation was confirmed agreeably to those words of our Lord. Luke ix. 27. *But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God,* when the spiritual communication was given to the GENTILES at the destruction of Jerusalem, and the dispersion of the Jews, which is to endure FOR EVER. So that this number has no reference to kings, kingdoms, nor popes, as has been supposed for many centuries; but it refers to the time when the divine theocracy

ceased in the TRUE VISIBLE CHURCH OF GOD, AMONG THE JEWS, to the establishment of the TRUE VISIBLE CHURCH OF GOD, BY OUR LORD JESUS CHRIST, among the Gentiles.

THE
SYRIAN CHRISTIAN CHURCHES IN INDIA.

Notwithstanding gross darkness seems to have covered the minds of the greatest part of the people of India, we find that the ancient Syrian Christian churches have settled there from the early ages of Christianity. I shall furnish the reader with a few extracts from BUCHANAN'S RESEARCHES, who visited these churches by the permission and authority of the governor-general the Marquis Wellesley, who gave orders that every facility should be afforded him in the prosecution of his inquiries.

He says, "When the Portuguese arrived, they were agreeably surprised to find upwards of a hundred Christian churches on the coast of Malabar. But when they became acquainted with the purity and simplicity of their worship, they were offended. 'These churches,' said the Portuguese, 'belong to the Pope.' 'Who is the Pope?' said the natives, 'we never heard of him.' The European priests were yet more alarmed when they found that these Hindoo Christians maintained the order and discipline of a regular church under episcopal jurisdiction, and that for 1300 years past they had enjoyed a succession of bishops, appointed by the patriarch of Antioch. 'We,' said they, 'are of the true faith, whatever you from the west may be; for we come from the place where the followers of Christ were first called Christians.'"

"When the power of the Portuguese became sufficient for their purpose, they invaded these tranquil churches, seized some of their clergy, and devoted them to the death of heretics. Then the inhabitants heard for the first time

that there was a place called the Inquisition, and that its fires had been lately lighted at Goa, near their own land. But the Portuguese finding that the people were resolute in defending their ancient faith, began to try more conciliatory measures. They seized the Syrian bishop, Mar Joseph, and sent him prisoner to Lisbon, and then convened a Synod at one of the Syrian churches called Diamper, near Cochin, at which the Romish archbishop Menezes presided. At this compulsory Synod, 150 of the Syrian clergy appeared. They were accused of the following practices and opinions. *That they had married wives; that they owned but two sacraments, baptism and the Lord's supper; that they neither invoked saints, nor worshipped images, nor believed in purgatory; and that they had no other orders or names of dignity in the church, than bishop, priest, and deacon.* These tenets they were called on to abjure, or to suffer suspension from all church benefices. It was also decreed that all the Syrian books on ecclesiastical subjects that could be found should be burned, 'in order,'

said the inquisitors, 'that no pretended apostolical monuments may remain.'"

"The churches on the sea coast were thus compelled to acknowledge the supremacy of the Pope, but they refused to pray in Latin, and insisted on retaining their own language and liturgy. This point they said they would only give up with their lives. The Pope compromised with them; they retain their Syriac language, and have a Syriac college. But the churches in the interior would not yield to Rome; they proclaimed eternal war against the Inquisition: they sought the protection of the native princes who had always been proud of their alliance."

He further says, "The first Syrian church I visited was at Mavelycar.¹ They had been often visited by Romish emissaries in former times, and they at first suspected that I be-

¹ This is a compound Hebrew word, literally, the *corn-pasture*.

longed to that communion. They had heard of the English, but strangely supposed that they belonged to the church of the Pope in the west. They had been so little accustomed to see a friend, that they could not believe that I came with any friendly purpose. I had discussions with a most intelligent priest, in regard to the original language of the four gospels, which he maintained to be Syriac; and they suspected from the complexion of my argument, that I wished to weaken the evidences for their antiquity.

The doctrines of the Syrian Christians are few in number, but pure, and agree in essential points with those of the church of England; so that although the body of the church appears to be ignorant, and formal, and dead, there are individuals who are alive to righteousness; who are distinguished from the rest by their purity of life, and are sometimes censured for too rigid a piety.

The following are the chief doctrines of this ancient church:

1st. They hold the doctrine of a vicarious ATONEMENT for the sins of men, by the blood and merits of Christ, and of the justification of the soul before God, *by faith alone*, in that atonement.

2nd. They maintain the REGENERATION, or new birth of the soul to righteousness, by the influence of the spirit of God, which change is called in their books, from the Greek, the META-NOIA, or *change of mind*.

3rd. In regard to the Trinity, the creed of the Syrian Christians accords with that of St. Athanasius, but without the damnatory clauses. In a written and official communication to the English resident of Travancore, the Metropolitan states it to be as follows : We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons, nor dividing the substance, one in three, and three in one. The Father generator, the Son generated, and the Holy Ghost proceeding. None is before or after the other ; in majesty, honor, might, and power, co-equal ;

unity in trinity, and trinity in unity. That in the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind, that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate God and man."¹

ANABAPTISTS.

They were so named because they re-baptised their converts, as the word signifies. This custom of re-baptising when of an adult age, is not modern. In the early ages of the church, Donatus, a famous minister, separated from the body of professors, and re-baptised those who were capable of making a profession of their faith, after the manner of the eunuch. Acts viii. 35. 36. 37. 38. *Then*

¹ See the *OPHION*; or the *Theology of the Serpent* and the *Unity of God*, just published, octavo. And the *Biblical criticisms* in the *CLASSICAL and BIBLICAL JOURNAL*.

Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water, and the eunuch said, see, here is water, what doth hinder me to be baptised? And Philip said, if thou believest with all thine heart, thou mayest. And he answered, and said, I believe that Jesus Christ is the son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptised him. They also consider it a duty, because Christ and the Apostles set the example. Immersion was also a solemn ceremony in the Jewish church.

PARTICULAR AND GENERAL BAPTISTS.

Since the time of Calvin, the custom of re-baptising adults was for a long time confined to those of the Calvinistic persuasion;

but of late years, many, who were not receivers of that doctrine, but who were strictly Arminians, embraced the same opinion respecting this ancient rite. There now was a necessity for a distinction between these two sects; therefore the first, or those who believed in election, were termed **PARTICULAR BAPTISTS**, and the other **GENERAL BAPTISTS**.

PÆDOBAPTISTS.

By Pædobaptists are meant those, who baptised infants. These are not properly a sect, as all established churches, and all dissenters, who thus administer baptism, are so called.

From the time of the first schism of Arius, when all the Christian world was thrown into confusion, to the sixteenth century, so fruitful was the mind of Christian professors in generating new opinions in religion, that govern-

ments thought it prudent to put a stop to any thing of this nature, by enacting laws to prevent the like confusion in future. But it appears that wealth and power are dangerous acquisitions, when employed to regulate religion, and to direct the conscience. It has seldom been attended with happy consequences, except when guided by a power superior to man. Thus they introduced a number of things, which by the reformers were thought to be so inconsistent with the pure doctrines of the Christian religion, that Martin Luther, an Augustine friar, began to oppose the authority of the Roman pontiff; and his numerous followers were called after him.

LUTHERANS.

I have spoken of the Greek and Roman churches, when they were not subject to those charges which have been brought against them:

viz. before any of those things were super-induced, which have given offence to other sects of Christians, such as bulls, indulgences, &c.

With a view to show that these things were neither consistent with the original profession of the Christian church, nor with the Scriptures, Martin Luther came forward, and declared war against the doctrines and practice of the church of Rome.

He taught, that man is not a *free-agent*, that he is justified by *faith alone*—and that though the faithful may sin, it is not imputed to them. He denied the *supremacy* and *infallibility* of the Pope;—that *indulgences* were not consistent with Scripture—he denied the merit of works—Transubstantiation—The mass—Auricular confession—Absolution—Purgatory—Orders—and Extreme Unction—being five out of seven of their sacraments. Hence began what is called the reformation from the errors of the church of Rome. Many of the higher orders,

as well as the generality of the people in several nations, became Lutherans.

But it appears that some of Luther's converts did not think him infallible. A new sect sprung up out of the opinions held forth by him, called

MORAVIANS.

These modern professors were called Moravians, because they first made their appearance in Moravia. They separated from the first Anabaptists, soon after the time of Calvin.

They originally observed many of the outward acts of the Apostles, such as washing each other's feet, going bare-foot, and having all one property in common, after the manner of a sect, which arose 140 years after Christ, called the Apostolici, because they observed the acts of the Apostles. They are subject to one supreme superintendant in their civil

department. They are great encouragers of industry, and receive none into their connexion, but those who follow some occupation. They have also a supreme head in spirituals, who lays down the fundamental principles of their sect. They are industrious in making converts to their opinions, and think it their duty to convert the heathen to Christianity. On which account they send missionaries to various parts of the world to preach the Gospel.

Count Zinzendorf, a German, about the year 1740, was the great supporter of the opinions of this sect of dissenters from the old Anabaptists of Moravia; who were not called Moravians, because the first converts to his system were several Moravian families, as is asserted by some; but were originally called, *Fratres Legis Christi*, *Brethren of the Law of Christ*; and afterward *Unitas Fratrum*, the *United Brethren*, and the Moravian brethren 150 years before his time, and for the reason above given.

They believe in justification by faith alone, through *grace*, or *favor*; they avoid saying any thing on particular redemption, and do not call themselves either Calvinists or Arminians. They think they are spiritually joined in the great family of those who love and fear God. The order of their church is episcopal, and they are very particular as to those who are to succeed as bishops. They think episcopal ordination perfectly consistent with the patriarchal and apostolic institutions, because it was the order in the patriarchal churches; and the Apostle says, Acts i. 20. *For it is written in the Psalms, let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take.* Phil. i. 1. *to all the saints of Christ Jesus, who are at Philippi, with the bishops and deacons.* 1 Tim. iii. 1. *desire the office of bishop.*

In their deliberations, which are conducted by synods after the custom of the first Christian churches, if any thing of very considerable importance be brought forward, the

result of which is doubtful, they have recourse to the ancient custom of deciding it by *lot*, which they think is consistent with the scripture, Jonah i. 7. *And they said every one to his fellow, come let us cast lots, that we may know for whose cause this evil is upon us; so they cast lots, and the lot fell upon Jonah.* Acts i. 26. *the lot fell on Matthias.* But whether this method be the same as was resorted to by the ancient Hebrews, or by the apostles, is not for me to determine in this work. I believe the Moravians are the only sect of Christians who attend to any thing of this nature.

They think themselves peculiarly called to carry the gospel to the Heathen; and in this labor they have succeeded to admiration in almost every part of the world.

ANTITRINITARIANS.

These revived the opinions of the Arians, Samosatensians, who denied the existence of a trinity of persons in the divine nature.

THE ANTINOMIANS

Are so called from *ἀντί*, *against*, and *νόμος*, the *law*, because they reject the law. They are also by some called *Solefidians*, from *solus*, *alone*, and *fides*, *faith*; and affirm that nothing is required; but faith, which is held forth in the gospel. That neither good works, nor evil works, can forward, or prevent eternal happiness: as those who have faith cannot sin, let them do what they will. They took their rise from Agricola at the beginning of the six-

teenth century ; and they made their appearance in England at the beginning of the seventeenth century. These and a great many more of less note are mentioned in the writings of Florimundus Raymundus de Origine Heres.

CALVINISTS

Were so denominated from John Calvin, one of the reformers in the sixteenth century. But there were professors of this description in the Christian church at a very early period, about the year 380, who were called *Predestinati*. And in the ninth century the followers of the German monk, Godescalus, were called after these first professors, *Predestinarians*. They taught that God, who must necessarily know all things before he created man, decreed those things which should come to pass ; and that to deny this would be to allow that there

was a power superior to him, by whom these things were ordained: therefore they held that his *purposes* and *decrees* were eternal, as nothing future can be predicated concerning him.

Calvin taught that God predestinated a certain number to eternal life before the foundation of the world, independent of any merit in themselves. That his grace which operates in them irresistibly, against the power of their own will, forces them to accept the terms of salvation by Christ: this they call *irresistible grace*.

The principal tenets of Calvinism have been called, *the five points*, viz. *Predestination*, *original sin*, *particular redemption*, *irresistible grace*, and *the perseverance of the saints*. But there is no necessity for these distinctions; there is no difference between *particular redemption*, *irresistible grace*, *the perseverance of the saints*, and *predestination*; for predestination comprehends them all. Whoever are predestinated are also *particularly redeemed*, are to have *irresistible grace*, and must of

necessity *persevere to the end*. So that these *five points*, which were so called by the Synod of Dort, are properly resolved into two points, viz. *predestination*, and *original sin*.

That all who were not thus elected before the foundation of the world, God has been pleased to reject, and that in his eternal council he separated them from the elect vessels of mercy, as monuments of his wrath, to satisfy his offended justice.

Others of the Calvinists have been more moderate, and have held that God was always as a tender father, reconciled to man; but that man, *who loved darkness rather than light, because his deeds were evil*, was not reconciled to God. And in proof of this they quote 2nd Cor. v. 18. *And all things are of God, who hath reconciled us to himself by Jesus Christ*. And again, ver. 20. *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God*.

Calvin condemned the doctrines and practice of the church of Rome, respecting the invocation of saints, the worship of images, purgatory, confession, prayers for the dead.

PRESBYTERIANS

Also believe in election and reprobation. They are so called from *Πρεσβύτερος*, 'an elder;' because they hold that the first Christian churches were governed by presbyters and elders, which kind of government they have adopted. They believe that the authority to preach and minister is given by the imposition of the hands of the presbytery, who are the general body of the ministers in an assembly, all possessing equal powers, equal offices, and equal honors; consequently, that a presbyter is the highest order in the church of Christ.

They pray standing, after the manner of the Agoniclytæ in the eighth century.

About fifty years after Luther, and Calvin,

THE SOCINIANS

Made their appearance. They took this name from Faustus Socinus, an inhabitant of Sienna in Tuscany. Their principal doctrines are these. That there is no original sin in us, as it signifies an imperfection in nature. That we have a free-will to good, and that it is in our power to fulfil the law. That the cause of election and reprobation are not from God, but in ourselves, and that he doth not predestinate any person to salvation. That God could pardon our sins without satisfaction. That Christ by his death did not satisfy for us, but only obtained power for us to satisfy for ourselves, by faith and obedience. That the incarnation of Christ is contrary to reason. That there is not a trinity of persons in one God. That Jesus Christ was no more than

man, the natural son of Joseph and Mary, and that he had no existence before his birth. That on account of these very extraordinary things which were to be done for the church, the Almighty translated him to Heaven, by that divine power which they call the holy spirit, and opened to him his divine will respecting man. That he descended to promulgate the divine truths he had received, and thus became under God the founder of the religion, which was called after him the *Christian religion*. That the Holy Ghost is not a distinct person, and that the father only is God. They deny the *atonement*, and the imputed righteousness of Christ, and thus infer that he only set before men an example of virtue and true religion.

These opinions were propagated in the early ages of the apostolic church by the Ebionites, by the Carpocratians in the second century, and in the third century by the followers of Paul of Samosata, who were called Samosatians; also in the fourth century by Photinus, a bishop of Galatia.

Modern Socinians have, however, rejected the name of *Socinian*, as being too modern, and have called themselves UNITARIANS.

THE ANCIENT ARMENIAN CHURCH.

The history of the Armenian church is very interesting. Of all the Christians in central Asia, they have withstood the persecutions of the Mahometans, even when the seven churches, who had the immediate communication with the apostle, almost exhausted by suffering and death, had at length been compelled to receive the religion of the impostor at the point of the sword. "The Armenians have maintained their independence, their ancient scripture, doctrines, and worship, to this day."¹ Their

¹ Christian Researches, p. 239.

proper country is Armenia, from which they are called ARMENIANS.

Armenia is under the Persian government, and professes to be of the ancient patriarchal church, which first received the New Testament translated into the Greek after the dispersion of the Jews. Dr. Buchanan in his *Christian Researches in Asia*, says, "The Bible was translated into the Armenian language in the fifth century, under very auspicious circumstances. It has been allowed by competent judges of the language, to be a most faithful translation: La Croze calls it, *queen of versions*."

MODERN ARMINIANS.

By the term Arminians here is not to be understood the people of Armenia, who are

of the Greek church, and have their own patriarchs, because Christian sects do not take their denomination from the country they inhabit.

They were a sect so called from Arminius, who was a divine of Leyden, and in 1605, he caused a separation from the Calvinists. They believe in free-will ; they believe that man has a power to resist the offers of mercy, and that election to eternal life is grounded in the will of God to save such, as he knows will believe and continue in obedience ; consequently, that reprobation is only the result of his fore-knowledge concerning those, who live and die in violation of the precepts of the sacred scriptures. That though Christ by his temptations, sufferings, and death, made an atonement for all mankind, yet none but those, who were foreseen would be faithful to death, can possibly obtain everlasting life.

That as *every good and perfect gift cometh from the Father of Light*, so they say that this divine grace is a gift, that man cannot

have any merit, and that good works are of God only. But they likewise hold that this grace may be so resisted, and rejected by man, as to be ineffectual in procuring for him the salvation of his soul. They also believe that those *who have tasted the good word of God, and the powers of the world to come*, who have been regenerate in heart and life, may finally fall from this state of grace and die in sin. Agreeably to those words of the apostle, *But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away.*

SUPRALAPSARIANS

Also believe in the doctrine of predestination. They are the most rigid of all those, who profess to receive the doctrine of election.

They hold that God had no other view than to magnify his attributes; by the salvation of some, his mercy, and by the condemnation of others, his justice; and therefore that he ordained the fall of man from eternity. But as this was also the belief of the ancient sect called the *Predestinati*, and as it is consistent with the belief of the modern professors of Calvinism, to that head I refer the reader.

SUBLAPSARIANS

Believe in the doctrine of predestination. But they hold that Adam was created in full liberty to stand or fall; that by an abuse of that liberty, God permitted him to fall, and that all men having thus fallen in Adam, are eternally lost, except such as by the determinate council of God were predestinated to eternal life.

THE PURITANS.

About the same time that the Socinians began to form themselves into a body, a sect arose in England, called PURITANS. But this was only a new name for an old profession. They were Calvinists, and the name Puritan was given, because like them they pretended to be purer than the professors of the day. Nevertheless they are said by respectable writers to have been an upright, and a sincere people.

INDEPENDENTS

Are so named, because as to their church-government, every congregation is independent of each other. They are neither subject to synods, assemblies, nor presbyteries; but the elders of each congregation govern their own members.

With regard to their opinions, they are much the same as the Calvinists, and the Presbyterians. They allow all to preach who think themselves capable, and will not baptise any who are not of their own congregation. They receive the sacrament sitting, and will not communicate with those who are of another persuasion.

They were not known as a body or sect, until the time of Elizabeth. They were called Puritans by way of reproach, because they were particular in inculcating a purer kind of life than the professors of the time. They were also stigmatised by the term Novatians, for as Novatius separated from the Pope, and the relaxed state of the church of Rome, so the Independents separated from the established church of England about the year 1580.

QUAKERS.

The Quakers arose in England about the time of Oliver Cromwell. George Fox, a

man of unblamable life and conversation, born at Drayton in Leicestershire, was the first of this sect.

They were so called in derision, because George Fox, when he was committed to Derby gaol for promulgating their principles openly, by preaching the necessity of the life of God in the soul, told the magistrates who committed him, to *tremble* at the word of the Lord. But that has passed away, and the term Quaker is become respectable. Yet they term themselves the Society of Friends. They address each other by their Christian name.

They call those who preach, ministers. In their meetings they sit covered, except when at prayer, during which, the minister kneeling, they all rise, the men uncover their heads, and all remain standing till the prayer is ended, when they resume their former order, and again wait in silence. They believe that silent waiting for the secret influence of the spirit, is more consistent with the religion of the heart than a ceremonial, or formal order of worship; that silent meetings are frequently more beneficial to their inward state of retirement.

They believe in the fall of man, in the coming of Christ in the flesh, and in all those things which are written in the scripture concerning him ; and that Christ is that *light which lighteth every man that cometh into the world*. They believe in immediate revelation, which is confirmed by 1st Cor. xii. 3. *No man can say that Jesus is the Lord, but by the Holy Spirit*, and that the Father, Son, and Holy Spirit are one God. But they are averse to unnecessary inquiries into subjects which are above the limited ideas of finite beings, as not tending to increase vital godliness. That the righteousness of Christ is imparted to the regenerate, to whom *he is made wisdom and righteousness, and sanctification, and redemption*. 1st. Cor. i. 30. That we are justified if we follow and obey the teaching of the inward light. That the reception of the inward light to the renewing of the heart is the true baptism, agreeably to those words. *For John truly baptised with water ; but ye shall be baptised with the Holy Ghost*. Acts i. 5. Thus they believe that water baptism is not essential ; and that there are no visible sacraments required to be observed.

They do not believe in a partial cleansing from sin only, but that purity of heart is to be obtained in this life, agreeably to those words of John, *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

As oaths are forbidden, they conform themselves to this command, *swear not at all.* They have always been uniform in showing their abhorrence of war, by undergoing great deprivations on that account, until government, convinced that they objected from conscientious motives, have included them in the act as exempt from military service, but oblige them to suffer restraint when they are chosen to serve in the militia.

In like manner, they object to the payment of tythe, which they consider as a kind of spiritual oppression, suffer much in their property, and have sometimes been deprived of their liberty on this account.

They hold that those who minister should do it without fee or reward, which was the opinion of a sect called the Albanenses, who arose in France in the eighth century. They say the gospel is neither to be bought nor sold, yet

when their ministers travel, their expenses are sometimes defrayed.

They believe that the letter only is not the rule to try the spirit, but they consider the scriptures as the rule of life, and as the test whereby doctrines must be proved; they believe also that when this outward rule is not made living in the heart, by that light which lighteth every man, which is Christ, the true word or anointed in the heart, the hope of glory, it remains a dead letter, agreeably to the Apostle. 2nd Cor. iii. 6. *who hath made us able ministers of the new Testament, not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life.* To this spirit in his workings, motions, and dictates, they are taught to attend in profound silence, agreeably to these words of the prophet, Hab. ii. 20. *The Lord is in his holy temple, let all the earth keep silence before him.* On this ground it is that they have thought all formal, or ceremonial worship unnecessary, because it has a tendency to divert the mind from the one thing needful, viz. silently watching and waiting for the influence of the Holy Spirit, agreeably to

those words. Luke xi. 13. *How much more shall your heavenly Father give the holy spirit to them that ask him.* And 2nd Thess. iii. 5. *And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.* That this inward influence is in perfect agreement with the words of the prophet. *Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, NOT according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, but this shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it on their hearts.*

They recommend plainness in apparel, agreeably to the direction of the Apostle. 1st Tim. ii. 9. *In like manner also that women adorn themselves in modest apparel, with shamefacedness, and with sobriety, not with broidered hair, or gold, or pearls, or costly array.* They think it right, as it is consistent with scripture, to address each other in the singular,

thee and *thou*. They allow of no distinction by way of pre-eminence, such as *Sir*; nor flattering titles, except they be such as are necessarily attached to situations in life as the king, prince, duke, &c. They avoid unmeaning compliments, such as *your most obedient humble servant*, &c. and when they separate, their custom is to use the expressive word, *farewell*. Their members either male or female, who believe themselves called to the office of the ministry, are at liberty to minister, but such are not recognised as preachers until they are acknowledged by the members of the meeting to which they belong.

They justify the practice of women preaching on this ground, that as male and female are one in Christ, so the female has an equal right to minister. And from the words of the Apostle, Acts xxi. 9. *And the same man had four daughters virgins, who did prophesy.* Ch. ii. 17. *But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days (saith God) I will pour out of my spirit upon all flesh: and your sons and daughters shall prophesy, and on my servants*

and on my handmaidens I will pour out in those days of my spirit, and they shall prophesy. Romans, ch. xvi. 1. I commend unto you Phæbe our sister, who is a servant of the church which is at Cenchrea. ver. 12. Salute Tryphena and Tryphosa who labor in the Lord.

But the Quakers are not the only sect of religious professors who have permitted women to preach. The custom of women speaking, or preaching is very ancient. The Pepuzians in the second century soon after the time of the Apostle John permitted women to fill the office of bishop, to preach and to administer the sacrament. But like the Acephali, who separated from the Eutychians 460 years after Christ, the Quakers have neither *bishop, priest, nor sacrament.*

To effect the salutary purposes of discipline, meetings were appointed, at an early period of the society, which, from the times of their being held, were called Quarterly-meetings. It was afterwards found expedient to divide the districts of those meetings, and to meet more frequently; from whence arose monthly-meetings, subordinate to those held quarterly. At

length, in 1669, a yearly-meeting was established, to superintend, assist, and provide rules for, the whole: previously to which, general meetings had been occasionally held. A monthly-meeting is usually composed of several particular congregations, situated within a convenient distance from each other. Its business is to provide for the subsistence of the poor, and for the education of their offspring; to judge of the sincerity and fitness of persons appearing to be convinced of the religious principles of the society, and desiring to be admitted into membership; to excite due attention to the discharge of religious and moral duty; and to deal with disorderly members. Monthly-meetings also grant to such of their members as remove into other monthly-meetings, certificates of their membership and conduct; without which they cannot gain membership in such meetings. Each monthly-meeting is required to appoint certain persons, under the name of overseers, who are to take care that the rules of their discipline be put in practice; and when any case of complaint, or disorderly conduct, comes to their know-

ledge, to see that private admonition, agreeably to the gospel rule before-mentioned, be given, previously to its being laid before the monthly-meeting.

When a case is introduced, it is usual for a small committee to be appointed, to visit the offender, to endeavor to convince him of his error, and induce him to forsake and condemn it. If they succeed, the person is, by minute, declared to have made satisfaction for the offence; if not, he is disowned as a member of the society.

In disputes between individuals, it has long been the decided judgment of the society, that its members should not sue each other at law. It therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to rules laid down. If any refuse to adopt this mode, or, having adopted it, to submit to the award, it is the direction of the yearly-meeting that such be disowned.

To monthly-meetings also belongs the allowing of marriages; for their society has always scrupled to acknowledge the exclusive authority of the priests in the solemn-

zation of marriage. Those who intend to marry, appear together and propose their intention to the monthly-meeting; and if not attended by their parents or guardians, produce a written certificate of their consent, signed in the presence of witnesses. The meeting then appoints a committee to inquire whether they be clear of other engagements respecting marriage; and if at a subsequent meeting no objections be reported, they have the meeting's consent to solemnise their intended marriage. This is done in a public meeting for worship, towards the close whereof the parties stand up, and solemnly take each other for husband and wife. A certificate of the proceedings is then publicly read, and signed by the parties, and afterwards by the relations and others as witnesses. Of such marriages the monthly-meeting keeps a record; as also of the births and burials of its members. A certificate of the date, of the name of the infant, and of its parents, signed by those present at the birth, is the subject of one of these last mentioned records; and an order for the interment, countersigned by the grave-maker, of the other.

The naming of children is without ceremony. Burials are also conducted in a simple manner. The body, followed by the relations and friends, is sometimes, previously to interment, carried to a meeting, and at the grave a pause is generally made; on both which occasions it frequently falls out, that one or more friends present have somewhat to express for the edification of those who attend: but no religious rite is considered as an essential part of burial.

Several monthly-meetings compose a quarterly-meeting. At the quarterly-meeting are produced written answers from the monthly-meetings, to certain queries respecting the conduct of their members, and the meeting's care over them. The accounts thus received, are digested into one, which is sent, also in the form of answers to queries, by representatives, to the yearly-meeting. Appeals from the judgment of monthly-meetings, are brought to the quarterly-meetings; whose business also it is to assist in any difficult case, or where remissness appears in the care of the monthly-meetings over the individuals who compose them,

The yearly-meeting has the general superintendence of the society in the country in which it is established;¹ and therefore, as the accounts which it receives discover the state of inferior meetings, as particular exigencies require, or as the meeting is impressed with a sense of duty, it gives forth its advice, makes such regulations as appear to be requisite, or excites to the observance of those already made; and sometimes appoints committees to visit those quarterly-meetings which appear to be in need of immediate advice. Appeals from the judgment of quarterly-meetings are here finally determined; and a brotherly correspondence, by epistles, is maintained with other yearly-meetings.

In this place it is proper to add, that as they believe women may be rightly called to the work of the ministry, they also think that to them belongs a share in the support of their Christian discipline; and that some parts of

¹ There are seven yearly-meetings, viz. 1 London, to which come representatives from Ireland, 2 New-England, 3 New-York, 4 Pennsylvania and New-Jersey, 5 Maryland, 6 Virginia, 7 The Carolinas and Georgia.

it, wherein their own sex is concerned, devolve on them with peculiar propriety. Accordingly they have monthly, quarterly, and yearly, meetings of their own sex, held at the same time with those of the men; but separately, and without the power of making rules: and it may be remarked that during the persecutions, which formerly occasioned the imprisonment of so many of the men, the care of the poor often fell on the women, and was by them satisfactorily administered.

They do not think it necessary to be learned in order to acquire a knowledge of divine things, as they say, the true light will teach all who follow its dictates. By their gentle manners and quiet conduct, they have obtained much respect, and though they had the sole jurisdiction of the whole province of Pennsylvania, they never have persecuted others for a difference of opinion. It was a government established without arms; by treaties made without oaths; and that which is more to be admired as worthy of imitation by all governments, and which will redound to their credit to the latest posterity, they never broke their treaties with the native Indians.

Even at this day, so high a veneration have the native Indians, who live in the back settlements, for these original settlers, that if any one travels through the Indian tribes in the habit of a Quaker, it is his best defence; he travels secure, and meets with all that hospitality, which the Christian religion so strongly inculcates towards those who are strangers in a strange land.

METHODISTS

Are properly understood to be those, who are followers of the Revd. John Wesley, who with several others at the university, spent their evenings in reading and expounding the the Hebrew and Greek originals. He was joined by his brother Charles Wesley, and soon afterward by the Reverend George Whitfield.

The Methodists profess to hold the doctrines of the church of England in their purity,

therefore do not allow that they have separated from her communion.

John Wesley was a fellow of Lincoln College, Oxford; a man of exemplary life, unaffected in his manners, without any austerity, or singularity in his deportment; he was a true gentleman and a sincere Christian. He preached extemporaneous sermons, contrary to the custom of the ministers of the established church: he was at length prohibited from preaching in her pulpits, but we are informed in his Journal, that he had no desire or design to preach in the open air, till after this prohibition. From the plain and familiar manner in which he addressed his congregations, his preaching had a peculiar effect on the people. This easy method of communicating his thoughts encouraged others to follow his example. He then preached in rooms, and on the pressing invitation of Mr. Whitfield, followed his example, by preaching in the open fields. He was nevertheless at first averse to any one preaching but the clergy regularly ordained; how he was led to permit, and afterwards to encourage others to preach may be seen, in a

work written by Mr. Benson, entitled, *An Apology for the People called Methodists*. Sect. 5. Thus by degrees as they increased, and as necessity called for fresh supplies of preachers, he sent them to preach in different parts of the nation.

But in order to keep them together, he found it was necessary to establish certain rules, which he termed "The Rules of the United Society," see Apol. sec. 8. He appointed one of the brethren to preach to them, and sent others to preach in the neighbouring villages, who were called local preachers. A meeting was also appointed once a quarter, when the smaller societies within a few miles round a central town, which was esteemed the center of this little circuit, assembled there to join in what is termed a *love-feast*, after the custom of the first Christians. None but those joined in society are permitted to be present, unless they have notes from one of the preachers, signifying that they are proper persons, seriously inclined, to be admitted. At this time, all who feel themselves at liberty so to do, declare their experience.

It was found necessary, in order to watch over their moral conduct, to bring them to a closer union by appointing small parties of ten or twelve persons, which they called a *class*. One of this small assembly was fixed on to lead them, and he was in consequence called, the *class-leader*. They meet for one hour; the business of the leader is to give out a hymn, to pray with them, to ask each concerning the spiritual state of his mind, and to reprove, encourage, and exhort them to proceed in the spiritual course, by endeavoring to keep a conscience void of offence both towards God and man.

This wise leader found that this method succeeded in binding them together in closer union; and in order to promote still further, their growth in piety, other meetings of a more select nature, each consisting of four or five, were established. The persons forming these were supposed to be more experienced in the spiritual warfare, than the major part of those who met in class. This was called a *band*, and these meetings, *band-meetings*. In these lesser associations, the men and women do not

meet together, but each sex has two distinct bands, the married and the unmarried.

As all the societies, for some miles round the central town, formed one great society quarterly, so from the different *bands*, a considerable number assembled generally once a week after their evening service, called the *body-band*. By these methods, the increase was so considerable, and the subjects; which required deliberate investigation, so numerous, that it was found necessary to appoint a yearly meeting after the manner of the Quakers, which they call a conference. These conferences were held in different towns successively; during the life of Mr. Wesley, at London, Bristol, Leeds, and Manchester; but since his death, they have been held at Sheffield, and Liverpool. At these meetings he always presided, and did not usually permit any except the travelling preachers to confer, who each represented the societies in the circuit where he had been stationed the preceding year.

The term Methodist was not first chosen by themselves, as may be seen in the *Apology*, above mentioned, sec. i. p. 24. from which I

make the following extract. "This increasing strictness in their way of living, constancy in the use of the means of grace, and readiness to do every good work, drew down upon them still greater ridicule from the gentlemen of the university. Their common appellation now was, the *Sacramentarians*, the *Godly Club*, and by and by, they were termed *Methodists*. This last title was given them in the first instance, by a fellow of Merton College, in allusion to an ancient college of physicians at Rome, who were remarkable for putting their patients under regimen, and were therefore termed *Methodists*."

As a religious society, they are the most numerous in the kingdom; the numbers now joined in Great Britain are 145,579; in Ireland 28,149; in the West Indies 11,890; in Nova Scotia 1,390; and in America 170,000; total 357,155. The number of preachers in Great Britain are 677; in Ireland 125; in the British dominions in America and the West Indies 40; total of preachers 842; all travelling preachers, by which is understood, those who are given up to the service of the ministry.

These numbers are taken from the minutes of the last conference held at Sheffield, July 29, 1811, being the sixty-eighth annual conference.

The Methodists have also of late years been called *Arminians*, from *Arminius*, who separated from the Calvinists in Holland, because they hold the doctrine of general redemption. This is one of their principal tenets. They reject the doctrine of final perseverance, and say that a person, be he ever so high in the regenerate life, may fall finally, and after all be a cast-away.

They receive the doctrine of justification by faith as defined in the articles and homilies of the church of England. The nature of this justification is also explained by Mr. Wesley in his "*Farther Appeal*," p. 3. See also Mr. Benson's "*Apology*," p. 217 to 220. I extract the following passage: "That works done before justification are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, consequently that they partake of the nature of sin. That good works which are the fruits of faith, and follow after justifi-

cation, cannot put away our sins, yet are they pleasing and acceptable to God in Christ. That man is born in sin, and is by his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into this world, it deserveth God's wrath and damnation. Repentance absolutely must go before faith: fruit meet for it, if there be opportunity. By repentance I mean conviction of sin, producing real desires, and sincere resolutions of amendment. By salvation, I mean, not barely deliverance from Hell, or going to Heaven, but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature, the renewal of our souls in the image of God, in righteousness and true holiness, in justice, mercy and truth. This implies all heavenly tempers, and by consequence, all holiness of conversation." p. 214.

From which it appears they do not admit that faith can be genuine, unless it be accompanied by a life corresponding thereto; this they prove from the words of the Apostle James, *show*

me thy faith without thy works, and I will show thee my faith by my works.

Thus they agree with the doctrines of the church of England, and preach *repentance, faith, and holiness of life*, in conformity to those words of the Apostle, *repentance toward God, and faith toward our Lord Jesus Christ*, and with the church, thus, “Repentance whereby we forsake sin, and faith whereby we steadfastly believe the promises of God.”

It must be universally allowed that they have been peculiarly useful in prevailing on a great part of the population of these kingdoms to forsake the error of their ways. They have been the means of making the dissolute, *good husbands, good wives, affectionate parents, dutiful children, and faithful servants*. They have conducted themselves in a peaceable manner, they are a *charitable* and an *upright, people*; and teach their converts to *do justly, love mercy, and walk humbly with their God*.

ORIGIN OF THE NEW METHODISTS.

The old Methodists are the genuine followers of the Revd. John Wesley, who originally professed to belong to the church of England, (as above) and regularly received the sacrament in the parish churches, which was the practice of this pious leader to the day of his death; for he did not permit it to be administered in the chapels. But after his demise, some of their people remonstrated with the preachers concerning the hardship and impropriety of being obliged, though a distinct body from the established church, to attend and receive it from the ministers of the establishment; and finally they petitioned at the conference that they might receive it from their own ministers, in their own places of worship, as was the custom with other religious societies. This was over-ruled by the general body of the preachers, which created great opposition in various parts of the kingdom, and prepared the way for a separation.

Another cause of complaint was, that during the life of Mr. Wesley, no one but the travelling preachers was permitted to be present at their deliberations in the yearly conference, when any thing of an important nature was under consideration. These things finally produced a separation, and now they form two bodies, professing the same doctrines and opinions, but differing only as to the mode of church government. The first, or the immediate followers of Mr. Wesley, are termed the *Old Methodists*, who do not admit any delegates from the societies, not being travelling preachers, to assist in their conference, but who themselves in conference, on account of their local knowledge, are the most competent judges, determine where chapels are wanted, and who recommend to the societies the adoption of proper means for defraying the expense. Also for carrying into effect the result of their deliberations. The latter are called the *New Methodists*, who approach nearer to the church-government of the Presbyterians.

The same time that the Revd. John Wesley

began to preach Methodism, the Revd. George Whitfield began the revival of Calvinism. He was very eminent as a preacher, was very useful in reclaiming the lower orders of the people; like the Methodists, he preached in houses, fields, and public places, and on this account his followers were called

WHITFIELDITES.

This famous reviver of the doctrines of Calvin did not adopt the rigid discipline of the Methodists. He, like them, permitted those to preach who thought they were called to the ministry. This was one grand cause why they became so popular. But it is singular that two men, one preaching the doctrines of the church of England, and the other those of Calvin, which two professions embraced nearly the whole population of England, should have been able to collect such multitudes into regular bodies, having chapels in almost every large town in the kingdom.

Some of his followers however, seeing that the order established, which permitted the well disposed among them to preach, who were not altogether qualified either in language or grammar, had not so good an effect with the intelligent part of the hearers, separated themselves under the patronage of the Countess of Huntingdon : who, while she lived, was the guardian of a connection, which until this period had never obtained such consequence and respectability. The cause of this prosperity is obvious. The intelligent among them saw how necessary it was for the credit of religion, that their preachers should receive instruction, that men should not be permitted to preach, who, so far from understanding the original languages in which the scriptures were written, did not even understand their own language, so as to deliver their sentiments with that grammatical accuracy which is absolutely necessary for a public speaker. This had long been considered a great evil among them, as it had a powerful tendency to injure the cause of religion in general.

Accordingly, by the exertions and genero-

sity of the above-mentioned lady, a college was established at Cheshunt, in Hertfordshire, for the reception of those who were intended for the ministry, where they go through a course of learning, which enables them to do credit to their profession. They have a superintendant, who is well qualified to instruct them in the various branches of useful and necessary learning.

When this pious lady came forward with her property and interest in support of this laudable undertaking, others in affluent circumstances followed her example. A place for public worship was purchased, capable of holding a great number, with a spacious house adjoining, where the ministers reside during the time they officiate. At this place they transact business relative to their societies in different parts of England and Wales: it is considered as the centre of their connection. This division of the followers of Whitfield has been always known as Lady Huntingdon's connection. They use the liturgy of the church of England. Those who have completed their studies at college, are sent to

preach in various parts of the kingdom for a time, and are replaced by others.

By this well-conducted plan, they have become a useful and a respectable body. It is said that in Lady Huntingdon's connection, there are upwards of 100,000, who regularly attend divine service. It must necessarily be allowed that the Calvinist, and Arminian Methodists, the followers of those excellent men Wesley and Whitfield, have been essentially useful in the hand of divine providence, in putting a stop to the immorality of the age. And though some enthusiasts have appeared among them in their first coming forth, who have not conducted themselves with a zeal altogether tempered with heavenly wisdom; yet as a body they are a peaceable, and an upright people; and their conduct in life renders them worthy of being called the followers of Christ.

SWEDENBORGIANS.

So called from Emanuel Swedenborg, a Swedish nobleman, a learned man, and a vo-

luminous writer. His theological works were all written in the Latin tongue, which, since his demise, have been translated into English, and other languages, by learned men in different nations. He was born in the year 1688, died at the age of eighty-four, and was buried in the Swedish church, Princes-square, London.

He teaches in his writings, that God is one in essence and in person; that he exists in a divine human form, which was the opinion of a sect of Christians in the time of the Emperor Valentinian, 338 years after Christ, called, Anthropomorphites; that the unity is only to be comprehended in the person of Christ, in whom is a divine trinity, consisting of Father, Son, and Holy Spirit; that the Father dwells in him as the soul dwells in the body of man, and that the proceeding from the Father and Son, is the Holy Spirit. That man is a free agent, and an accountable creature. That faith alone does not justify the sinner. That a genuine faith will produce good works, which are as inseparable from true faith, as effect is from its cause. Nevertheless that good works do not merit salvation, but that salvation is the certain issue, if a man loves what is good,

and what is true, and is at the same time in the habitual practice of these virtues from an interior affection. That true repentance must precede a remission of sin, and that sin is not *remitted*, unless the sin first ceases to be *committed*, and that this is the true meaning of *remission of sin*. That *holiness of heart* consists in loving that which is *good*, and *true*, and in hating that which is *evil* and *false*; and also in endeavoring to manifest this principle in *life* by all our words and actions. Believing in the unity of God, they object to the word *atonement*, as they say he could not atone to himself. But they believe that Christ, by his assumption of human nature in this world, by his temptation combats, the last of which was that of the cross; has *redeemed* man. Nevertheless, that it is incumbent on man to overcome also, agreeably to those words, *he that overcometh shall sit down with me in my throne, even as I have overcome and am sit down with my Father in his throne*. That man is to overcome sin as if the power of overcoming was from himself, but at the same time he must be sensible that the power to over-

come is from the Lord, who overcomes in man. That when man dies as to the material body, he rises again immediately in his spiritual, or eternal body, agreeably to the words of the Apostle, *there is a natural body, and there is a spiritual body*, in which spiritual body man after death exists in a perfect human form. That the day of death in this natural world, is the day of his resurrection in the spiritual or eternal world, agreeably to the words of the Apostle, *absent from the body, present with the Lord*. That the scriptures have a spiritual, as well as a literal sense; and that in their spiritual sense consists their sanctity. That the spiritual sense refers primarily to Christ as redeeming man, and secondly to the regeneration of man, agreeably to those words, *and beginning at Moses, and all the prophets, he expounded unto them, in all the scriptures, the things concerning himself*.

When they settled as a body in public worship, the dress of their ministers was the same as that which is used in the church of England. But when they began to increase in numbers, a few intemperate individuals introduced pecu-

liar garments for the priest to officiate in. These, as they were only calculated to create disgust among the more rational part of the community, were soon laid aside, and they returned to their original dress, which is the same as is used by the ministers of the church of England. They use a liturgy, which is nearly the same as that of the established church, and they have adopted the episcopal form of ordination, which order, they think, was established by the Apostles, agreeably to those words, Acts i. 20. *and his bishoprick let another take.* Phil. i. 1. *with the bishops and deacons.* 1st Tim. iii. 1. *desire the office of bishop.*

DISSENTERS.

By these, in England, are understood the complex body of Calvinists, Arians, Socinians, Methodists, and all, (except the Roman

Catholics) who dissent from the doctrines, service, and form of worship, of the church of England. They are distinguished by their respective names, as Calvinist, Arian, Socinian, and Baptist, dissenters. They dissent from each other in principle and profession, as much as they all do from the established church.

But the first dissenters in England, were those, who, in the time of Queen Elizabeth, proposed a more strict kind of worship, and who were on that account called Puritans.

About 100 years after this period, in the reign of Charles II. the act called the Act of Uniformity was passed, which took place on Bartholomew-day, and many ministers refusing to conform, left the established church, and were called NON-CONFORMISTS.

SABATARIANS

Are those who observe the seventh day, instead of the first day of the week. This custom

is not of a modern date, but as early as the time of the Apostle St. John. It was observed by the Jewish converts, who found no command in the scripture for the observance of the first day of the week. They are principally to be found among the Baptists, who are distinguished by the term, *Seventh-day Baptists*.

They say that the change, from the seventh to the first day of the week, took place at the time of Constantine when he embraced christianity. The reason they give for keeping the seventh day of the week as the sabbath, is, that God hath commanded it to be observed; and that there is not any authority in scripture for its being changed from the seventh, to the first, day of the week.

BAXTERIANS.

These are the followers of Richard Baxter, a noted writer, and preacher in the last century.

He taught that a certain number were predestinated to eternal life from eternity, that the rest were not reprobated, but that by a life of faith and obedience, they might also obtain eternal happiness: consequently that Christ died for all men; that by his death the sins of the elect were forgiven, and that those who were not of the elect, through his death were placed in a salvable state, by an offer of that light which lighteth every man that cometh into the world.

NECESSITARIANS.

So called, because they hold the doctrine of necessity, or fatality; and that all the actions of men are inevitably consequent on a superior over-ruling agency, which cannot be counter-acted by finite beings.

Others again hold, that God, by his omniscience, omnipotence, and omnipresence, superintends the most minute concerns of this

world, and that from his fore-knowledge, the doctrine of necessity necessarily follows, as effect follows its cause. But these latter cannot properly be believers in the doctrine of necessity; for if the fore-knowledge, by which God knows who are the faithful, precedes the decree by which man is obliged to act, then the doctrine of necessity falls to the ground.

DESTRUCTIONISTS.

These believe that the wicked, after they have suffered for their crimes in Hell, are to be destroyed. They say that this doctrine is taught in the scriptures, and that the word death means that which is everlasting, agreeably to those words, Rev. ii. 11. *He that overcometh shall not be hurt by the second death.* They hold it to be an absurdity to suppose that death can be inflicted for a certain term. That punishment and death cannot be intended to reform the wicked, for it is equally as absurd

to conclude, that man should be punished with death in order to reform his conduct. That the kingdom of Christ is to last for ever, because it is said, that *of his kingdom there shall be no end*, and therefore that the mediatorial kingdom is never to be delivered up to the Father.

These have been the opinions of a very few : I have mentioned them because some have magnified them into a sect, though they have not been sufficiently numerous to be ranked as such.

MILLINARIANS

Believe that Christ will literally reign on earth a thousand years, with all those who are said to have their part in the first resurrection. After which, the second resurrection is to take place, the last judgment, and the beginning of eternal glory in Heaven. Soon after the council of Nice, about the year 340, these professors increased rapidly, the doctrines they promulgated were the same as are now received

by this sect. They believe that Jerusalem shall be *rebuilt gloriously*, and that the saints or believers shall see Christ descend from Heaven and take up his habitation in the city of Jerusalem, where they shall all dwell with him a thousand years.

This opinion was first introduced by Carpocrates in the reign of Domitian, sixty years after Christ. It is founded on that passage in the Revelation, ch. xx. 4, 5, 6. *And I saw the thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ A THOUSAND YEARS. But the rest of the dead lived not again, until the THOUSAND YEARS were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such, the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him A THOUSAND YEARS.*

HUTCHINSONIANS.

John Hutchinson was born in Yorkshire about the beginning of the last century. He was a good Hebraist, and believed that the Hebrew language contains a complete system of all sciences, and of all knowledges moral, judicial, physical, and theological.

Hutchinson was received as an ingenious biblical philosopher, which philosophy he attempted to prove, in a work he wrote, intitled *Moses' Principia*. He is much followed by Parkhurst, who says, speaking of the word *Heaven*, "This is a descriptive name of the heavens, or of that immense celestial fluid subsisting in the three conditions of *fire, light, and spirit*, which fills every part of the universe. This name *Heaven*, was first given by God to the celestial fluid, or *air*, when it began to act in dispersing and arranging the earth and water. And since that time has been the great agent in disposing all material things in their places, and orders, and thereby

producing all those great and wonderful effects which are attributed to them in the scriptures, and which of late years hath been the fashion to ascribe to *attraction* and *gravity*." The works of Hutchinson have considerable merit, and have a tendency to illustrate the scriptures by a rational philosophy, accounting for the wonderful effects of what has hitherto been called, *attraction* and *gravitation*. But as his admirers never formed themselves into a body, and the system being more of a philosophical, than of a theological nature, they cannot be ranked as a sect of religious professors.

MATERIALISTS.

Those who profess to be Materialists, believe that the soul of man cannot be in a state of conscious existence without the material body. Therefore they hold that the soul after its separation from the body, is in a dormant state until the day of resurrection. That

every thing of a spiritual nature is altogether inconceivable to us. That we cannot have any idea of existence, but of that which is material. Others again suppose that what we call the soul, in which exists the will, and the understanding, is not distinct from the body, but that it is the result of that actuating power, which we call animal life.

Others go farther, and hold that not any thing can possibly be, or exist, but what is altogether material; that the soul is material as well as the body: consequently that all things in the future state must be material also. That the matter of the world was coeval with God. A sect of this description appeared in the Christian world about the year 180, called Hermogenians from Hermogenes, an African, in the reign of the Emperor Severus.

MYSTICS

Were originally so called because the opinions they held were mysterious to the general body

of Christians. There was a sect of these professors in the early ages of the Apostolic church. Dionysius the Areopagite, at Athens, was the founder of these opinions. They have increased in every century to the time of Behmen, and William Law, who was born in the year 1687. They do not receive the scriptures as an historical account of circumstances and things only, but that they are to be understood in a more interior sense, to have relation to spiritual states in the regeneration of man. They say that we ought to love God, not for the hope of reward, the fear of punishment, or because he has commanded us so to do, but from a higher motive, viz. for his perfections only, endeavoring to attain to a similar, but subordinate state, by the love of those perfections operating in a holy life.

With these high considerations of disinterested inward adoration, they approach the throne of the Majesty of Heaven, who, they conceive, dwells awfully obscure in his eternal solitudes far above all Heavens, *filling all things* by his influence. This state of contemplative silence, which, they say, is signified by

those words, *let all flesh keep silence before me*, they hold to be the highest perfection in this life.

UNIVERSALISTS

Believe that God, who is a God of Love, has elected all mankind to eternal salvation; even devils are to become *prisoners of hope*, and are to be finally saved, because, they say, anger cannot dwell in God; that his tender mercies are over all his works. That the fall in Adam was only of a *finite nature*, but that the restoration by Christ was *infinite in its effects*, and would, if necessary, *extend its saving power to millions of worlds*: that *actual sin* as it is only *finite*, can not require *eternal punishment*; consequently that the punishment of the wicked is intended to bring them into those states of humility which are to render them fit for Heaven. They believe that this plan of redemption is perfectly consistent with the nature and perfections of the Divine Being, and that it is held forth in scripture. They believe that as Christ died for all men, *the just and the unjust to bring us to God*, so all must necessarily be

saved, and that then Christ will deliver up the office of mediator to the Father, and that God will be *all in all*.

The difference, they say, between those who keep the commandments of God, and those who do not, is this : the first have their lot in the first resurrection, agreeably to those words, *But the rest of the dead lived not, until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection ; on such the second death hath no power.* But the latter are to be confined in Hell till the last resurrection, when these as well as the others and all the infernals, are to enjoy the same blissful state.

These opinions were held by some of the fathers of the Christian church, among whom was Origen, "who would have the wicked and devils to be saved."

SANDEMANIANS.

So called from Sandeman, a member of the

church of Scotland, who separated from that church about the year 1757. The first founder of this sect was John Glass, a minister of the Kirk of Scotland: about the year 1730, his followers were called Glassites. But when Sandeman, who was an elder of this sect, published his letters against the production of James Hervey, called "Theron and Aspasio," he became the great pillar of the sect, and they called themselves after him, *Sandemanians*.

They hold with the followers of Novatus, who lived under the Emperor Decius at the beginning of the third century, that no one is to consider any thing he is in possession of as his own, so as not to be subject to the church for the benefit of the poor: consequently they have all things in common. They observe the sacrament of the Lord's Supper weekly, at which ordinance they expect all to attend, and at which time they make a collection for the poor. They dine together in parties at each other's houses on the sabbath day. Like the followers of Novatus, they disapprove of a second marriage, which renders them ineligible to fill the offices in the church.

They adhere to the letter of scripture, abstaining from all things strangled, in which is the blood, and in token of humility they wash each other's feet. They define faith to be an acknowledgment of the truths delivered by Christ, such as, that he came to redeem man, and was raised again for our justification, which with a life of obedience to his commands, comprehends the religion of the New Testament.

DUNKERS.

The Dunkers appeared in North America, about the year 1724. They assembled in a town in, or near Pennsylvania, called Ephrata, and formed themselves into a society. They appear to have adopted some of the customs of the Baptists and the Quakers, for like the first they baptise by immersion, and like the second, they do not go to law to recover debts. They, like some of the ancient Christians, have love-feasts, at which they eat meat, but

at other times they live mostly on vegetables. They observe some of the customs which are mentioned as having been observed by the Apostles, and before they receive the sacrament, they wash each other's feet.

THE KIRK OF SCOTLAND

Adopted the form of church government which was first chosen in Germany, at the separation from the church of Rome. It is governed by the presbytery, and the general assembly. Calvinism is the prevailing doctrine.

DISSENTERS FROM THE KIRK OF SCOTLAND.

There are seven sorts of Dissenters from the Kirk of Scotland. First, the old Dissenters are those who were the most active at the revolution in 1688, in opposing the acts of the

representatives in church and state. These, as a distinct body, are the old Presbyterians, who first separated from the established church.

Second, the Glassites, who afterwards took the name of Sandemanians, from Sandeman, a very popular man among them.

Third, Seceders, who separated from the established Kirk in 1733.

Fourth, The Relief Kirk. They separated from the established Kirk, and maintain that they have a right to choose their own ministers.

Fifth, Scottish Baptists. They are much the same as Baptists in general.

Sixth, The Bareans, who have taken that name from the ancient Bareans, as, like them, they say they search the scriptures for themselves.

Seventh, New Independents.

The leading doctrine of all these sects is Calvinism, in which they agree with the established Kirk.

SHAKERS.

These enthusiasts of the day, called Shakers, are to be found in America; they resemble in some manner the Jumpers in Wales. I have been informed by Dr. Samuel Peters, a gentleman of respectability in the church of England, and the elect bishop of Canada, who, in his travels through America, has visited them, that in their worship they will frequently rise, dance, jump about, and turn with incredible swiftness on the tip-toe of one foot, for the space of fifteen minutes, when being exhausted they fall down, and pretend to see visions.

They believe that the first resurrection has taken place, and that now it is the time when they are to judge themselves. That this is a new dispensation, in which they reject all the advice given in the written word. They believe that they have power to work miracles, to heal the sick, to raise the dead, and to cast out devils, and that this is done by the preaching of the word when it is attended with power, that is, by the operation of the spirit, which enlightens

the mind, convinces of sin, and inspires the soul with holiness of life.

That they have intercourse with angels and departed spirits, agreeably to what is said, 1. Cor. 12. *There are diversities of gifts, but the same spirit; to some is given the word of wisdom, to some the discerning of spirits.* That they may arrive to such perfection in the divine life as to speak with divers tongues. That it is lawful to practise vocal music, dancing, and other manifestations of great joy, if it be done with a single eye to the glory of God. In one part of their worship they have "an uniform dance, while the elders sing a solemn hymn, to which they move in a regular figure". See New York Theol. Mag. for November and December, 1795. That the highest perfection of the Christian life is, neither to marry, nor to give others in marriage; because by this they get rid of their sensual relation to Adam, and thus are fit subjects to receive heavenly visions: that those who attain to this state are of the number of the *hundred and forty-four thousand, that were not defiled with women.* That eternal punish-

ment does not apply to any others but those, who fall away from their persuasion.

JUMPERS.

The Jumpers in Wales are much of this description; at a certain period of their worship they begin to move their bodies, and increase this motion till they rise and jump about until they are exhausted, and frequently fall down.

The only discipline wherein they differ from the Shakers is, that they do not twirl upon the *tip-toe*. These are the renewals of an ancient heresy in the third century, called Hierarchites, from Hierarcha, who lived a short time after Origen. They pretend to justify this kind of enthusiastic whimsey by saying that David danced before the ark,—the lame man leaped for joy that he was cured,—and in the prophet, *then shall the lame man leap as an hart*.

I have mentioned these for no other reason than to show, how human nature may be im-

posed on; for though they have been ranked as sects by some writers, they are too contemptible for such notice. Enthusiasts are found in all ages, and if I were to attend to all the whims and fancies which have entered the heads of a few unsettled, ignorant, and intemperate individuals, I should not be giving an account of the different sects of the Christian religion, but of the folly, pride, and depravity of those, who have promulgated erroneous opinions, and followed lying vanities.

NEW SECT IN AMERICA.

These may be called a new sect, because they take the New Testament only for their rule. They meet after the manner of the Methodists, by delegates, and at their meetings, make collections for the poor. They call their assemblies the Christian church. Every member enjoys his own opinions without the least restraint, provided he conducts himself agreeably to the precepts of the Christian dispensation.

HUGONOTS.

These are French Protestants, who are so called from their formulæ of faith, *huc nos venimus*. They arose in the year 1560, and greatly increased to the year 1572 in the reign of Charles IX. when at the feast of Bartholomew on the 24th of August, near 80,000 Protestants were massacred in France, by the decree of this king. Twenty-six years afterwards, Henry IV. caused the *Edict of Nantz* to be passed, which enabled the Protestants to worship God agreeably to the dictates of their consciences. Their privileges were thus enjoyed by them to the time of the voluptuous, and sensual reign of Louis XIV. when they were again persecuted, their churches destroyed, thousands were put inhumanly to death: and from the best authorities it is said, that near 100,000 were driven out of their own country. Vast numbers found an asylum in England, who brought with them the manufacture of silks, which has been a great source of wealth to the government.

THE PROTESTANT CHURCH

Is properly the church of England, which obtained that name, when the people PROTESTED against the doctrines, sacraments, and worship of the church of Rome, in the reign of Henry VIII. to which period the Roman Catholic religion had been the established religion of the English nation. But the first blow which was given to Popery in England was about 200 years before Henry VIII. in the reign of Edward III. when the noted Wickliffe opposed the doctrines and worship of the church of Rome. The term *Protestant* is also given to all ranks of professing Christians, who, like the church of England, disapprove of the doctrines of the church of Rome; though they have separated from the church of England. Such are called *Protestant dissenters*.

This church admits but of two sacraments, viz. baptism, and the Lord's supper, agreeably to the command of Christ, Matt. xxviii. 19. *Go ye therefore, and teach all nations, bap-*

tizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts viii. 36. And as they went on their way, they came unto a certain water; and the Eunuch said, see, here is water; what doth hinder me to be baptised? Luke xxii. 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body which is given for you: this do in remembrance of me.

This church holds with infant baptism, which appears to be a very ancient custom. Pelagius, whose followers were called Pelagians, who was one of the orthodox divines, and lived 180 years after Christ, taught that, “infants might be saved without baptism.”

The fundamental doctrines of the church of England are, *repentance, faith, and holiness of life*; these are held forth in her catechism, homilies, and liturgy. *Repentance whereby we forsake sin, and faith, whereby we steadfastly believe in the promises of God.* And again, *My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my soul, with all my mind, and with all my strength; to worship him, to*

give him thanks, to put my whole trust in him, to call upon him, to honor his holy name and his word, and to serve him truly all the days of my life. My duty towards my neighbour is to love him as myself, and to do unto all men as I would they should do unto me. Thus does the church of England in her purity, comprehend the sum and substance of the religion of the scriptures, which is LOVE TO GOD, AND CHARITY TO MAN.

In this place I wish to recommend *An Address*,¹ published by the Rev. Dr. Valpy, to his *Parishioners*, where under the head of *Works without faith*, he says, "The morality of Jesus Christ enjoins us to observe all things whatsoever he has commanded us; to visit the fatherless and widows in their affliction; and to keep ourselves unspotted from the world. But the morality which is usually meant, is the morality of the world, and not of Christ. The morality of the world only plays about the head, the morality of Christ is deeply rooted in the heart." And again, under the head, *Faith without*

¹ This *Address* has already gone through three editions, and is well calculated to distribute among our poorer neighbours.

works, "Hence it appears that justification cannot exist without sanctification. Hence, although you cannot be saved by works, it is clear that you cannot be saved without works."

On the whole, it is wonderful, that among every tribe and tongue, from pole to pole, the savage hordes of Africa, the untaught Indians, as well as the learned and civilised nations, worship a Divine Being or first cause, under some form. It is inherent in our nature, it is the language of gratitude for our being :

For God has stamp't it on the heart of man ;
It is a part of his eternal plan.
Come then, Religion, lead me to that shrine,
Where dwells the awful Majesty divine :
O teach me, thou, who art the secret spring
Of inward adoration, how to bring
An hallowed sacrifice—thy grace impart
To sanctify the off'ring of the heart
In life, and death. And when the golden bowl¹
That holds the brain is broken, may the soul
To its great Father lift the humble eye,
And soar to brighter worlds beyond the sky ;
Up to the mansions where the angels dwell—
Where the fair humble Seraphs ceaseless tell,
How mortals led by God's paternal hand,
For ever rest in Eden's happy land ;
That hand, which ever condescends to give :
For those who live to die—will die to live.

¹ Eccles. XII. 6.

From what has been advanced, it must be evident to the intelligent reader, that there can be no more than two religions, viz. the religion which under some form embraces the worship of the true God; and idolatry, which comprehends the worship of idols.

It must also appear that there have been only four true churches of God, exclusive of the state in which the first people were placed. For a new church must of necessity include a new dispensation, which we find from scripture, has taken place four times since the creation of man, viz. The first church, or the first dispensation given to Adam after the fall, and which may be properly called, the *Adamic dispensation*, or the *Adamic church*, which ended at the time of the flood.

The second church, or the dispensation given to Noah, which is properly called, the *Noahotic dispensation*, which ended at the time of Moses.

The third church, or the dispensation given to Moses, called, the *Mosaic dispensation*, which ended at the coming of Christ.

And lastly, the CHRISTIAN CHURCH, or the dispensation given by Christ himself, which will endure for ever.

Hence we may charitably conclude, that though there may exist a difference of opinion, which has in all ages laid the foundation for different sects, yet under what form soever the true God is worshipped in sincerity, such worshippers constitute the true church of God; agreeably to those words of the Apostle: *Of a truth I perceive, that God is no respecter of persons, but in every nation, he that feareth him, and worketh righteousness, is accepted with him.*

ENTHUSIASTS.

It was not my intention to say any thing concerning the religious enthusiasts of the day, because such cannot be acknowledged as belonging to any sect of the Christian religion, who assert things inconsistent with those plain truths held forth in the gospel; had not a

modern writer introduced the misguided followers of an ignorant, presumptuous woman to the notice of the public. It may however serve to caution the well-meaning Christian to avoid the senseless clamor of fanatics: and this is the only apology I can offer to the intelligent reader for intruding on his time and patience.

In all ages from the time of the prophets to the present day, in all ancient nations, and among the moderns, from Joan of Arc, to Joanna Southcott, some infatuated men and women, preferring their own proud dogmas to the plain scriptures, have pretended to divine communication. Not in the way which God appointed under the Mosaic dispensation, nor by living faith, as under the gospel; but they have impiously asserted that it is by a vocal and an externally audible conversation with the AWFUL MAJESTY OF HEAVEN. And notwithstanding this is sufficient of itself to procure them a residence in Bedlam, yet numbers of individuals have fallen, as it were, a sacrifice to the pride and vanity of these impostures.

If the intelligent reader will turn over the

pages of ancient and modern history, he will find that, when nations were involved in war, witch-ridden enthusiasm, treading on reason and scripture, has always found advocates among the hordes of inferior society. These tinder-brained mortals, fired with the expectation of an *easy life, high posts, and golden plunder*, have hurled their anathemas at churches and states, at all sects and parties who have opposed them ; and have consigned them to destruction with the impious blasphemy of, *thus saith the Lord*. In the times of the prophets, when people of this description made their appearance, so deeply was human nature sunk in the sink of its own vanity, that the prophet was commanded to say, *Prophecy against the prophets of Israel, that prophecy, and say unto them that prophecy out of their own spirit, Thus saith the Lord God, woe unto the foolish prophets that follow their own spirits, and have seen nothing. They have seen lying divination, saying the Lord saith, and the Lord hath not sent them.*

In the time of the ancient Greeks and Romans, during the abomination of the Delphian

and Sybillian oracles ; and among the Mahometans, numbers have pretended to be inspired by the oracular gods, and by the spirit of Mahomet. Even in the Pagan nations there are those famous above others, for their intimate acquaintance with the spirit of the wooden god they worship. More modern times have also furnished us with serious proofs of the weakness, folly, and blasphemy of this description of men among the Christian nations : a short account of them may not be unsatisfactory to the reader.

THOMAS OF MUNSTER,

In 1522, boasted that he had immediate communication with God, that by his means the empires and principalities of this world were to be destroyed ; that the sword of Gideon was put into his hands, to be employed against all tyrants, and for the restoration of the kingdom of Christ ! He excited the people to rebellion, and fought the landgrave ; five thousand were slain. The hypocrite was taken and put to death.

JOHN MATTHIAS,

In the year 1532, a baker at Harlem, professed himself to be, “ Enoch the second high

priest of God, raised a rebellion, published edicts, and commanded every man to bring his gold and silver into the common stock." He was put to death by the besieging army.

JOHN OF LEYDEN,

In the year 1534, by these pretensions, raised a considerable army, who being besieged in the city of Munster, caused himself to be made king ; some thousands were killed. He was taken and suffered a painful death. To these succeeded

HERMAN THE COBLER,

Who declared himself to be a true prophet ; and at last, the son of God.

THEODORE,

Of Amsterdam, preached the doctrines of the Pre-Adamites, and ran naked with his followers through the city.

DAVID GEORGE,

In the year 1556, asserted that he was the true Messiah, sent down from Heaven to be the *horn*, redeemer, and builder of the tabernacle of Israel. The following particulars are taken from his writings. That the doctrines of Moses, the Prophets, and Christ were not sufficient for salvation, but his doctrines

only. That he was invested with authority to bind and loose, and that at the last day he should judge the tribes of Israel. That the scriptures of the Old Testament, that Christ and the Apostles, referred to the coming of David George. I might introduce many more of these fanatics, who made their appearance in Germany, France, Holland, and different nations, but the blasphemies of David George seem to have out-done every other continental pretender to divine communication. We have however an opportunity of producing one at this day, pretending to divine revelation, in England, whose assertions as to these things are as blasphemous, which I find in certain pamphlets bearing the signature of

JOANNA SOUTHCOTT.

This woman, from a very obscure and menial situation in Exeter, has, by pretending to divine communication, and an external conversation with God, risen into ease and plenty by means of a few deluded persons in London. These pamphlets, written by herself, contain a summary of the most consummate *ignorance, ribaldry, spiritual pride, and blasphemy*, no way inferior to what is contained in the impious

writings of David George. They declare that this vain woman is sent from Heaven to denounce destruction to all persons, and all governments, who do not obey the divine command, which, she says, is thus delivered by her : who then are to receive a *seal*, folded in a letter, which is not to be opened by them, but which, when the destruction takes place, (which she has been for near twenty years past fixing in every succeeding year) will preserve them from harm. That she is to have 144,000 of these sealed ones, which she pretends is the 144,000 spoken of in the Revelation, she being the woman there mentioned, cloathed with the Sun. That Christ came first in the form of a man, but that he now is come in the form of a woman. That the spirit of God has commanded her to choose seven men who are her seven saints, and that these seven men are to judge the earth, answering to the seven spirits before the throne of God. That she was also commanded to select twenty-four men from her infatuated followers, who are her twenty-four elders, answering to the twenty-four elders before the throne.

Her books are written principally in a sort

of low rhyme in the common ballad style, which are altogether ungrammatical, but which she purports to be the language of the spirit of God. So infatuated are her advocates, that some of them who have had a collegiate education, and who are devoted in life to officiate in sacred things, have the weakness to declare that this versifying scribbling is finer than Homer. That the reader may judge whether the reverend gentlemen are justified in giving her rhyme so high a character, I have selected the following lines ;

SPIRIT.

“ Simple among the sons of men
I always did appear ;
And simple in the woman's form
I've surely acted here.”

Again,

SPIRIT.

“ If you can judge the heav'nly sound,
Such woman ne'er on earth was found,
To give such challenge unto man
And say that I am in her form.
Look, here's a woman, now believe it true,
That here's a woman taken from my side,
That I've declared to man to be my bride.
I have chang'd the manhood and the Godhead's here.”

SPIRIT.

“Joanna, Joanna, I’ll answer again,
Thy words and thy wisdom will ever remain.
Enrolled in Heav’n and publish’d on Earth,
Ye men of learning, mark well what she saith.
In simple weakness all this was done at first,
But now in power and wisdom all must burst.”

Thus she also pretends to prophesy from the audible voice of the spirit of God, in answer to the *dreams, follies, and whims* of those who countenance these tales. With all this train of blasphemies, it is scarcely possible to suppose that men could have been found weak and vain enough to believe the impious declarations contained in this woman’s pamphlets. But the blindness of fallen human nature, when led by its own spirit, is such, that scripture and reason are rejected, and that most abominable of all pride, viz. that of pretending to an immediate conversation with the awful Majesty of Heaven, is set up in their stead.

ATHEISTS.¹

Though the Atheist cannot be classed with any sect of religious professors, he being

“Farther remov’d from God and light of Heav’n,”

than the most abandoned libertine; yet it seems proper, in a work of this nature, to say something concerning this description of men, if there be any such in reality. For I have no doubt, however the professing Atheist may deny the existence of a Supreme Being, but in his moments of serious contemplation he is frequently troubled on account of his impious profession. And being altogether in a state of uncertainty as to the truth of his declarations, he often trembles at the awful consequences, lest he should be one of that number mentioned in sacred writ, viz. *The wicked shall be turned into Hell, with all the nations that forget God.*

In all ages there have been those who have professed to believe that all things were pro-

¹ See Dr. Valpy’s *Address to his Parishioners*. 3d. edition. p. 9.

duced without the creative influence of the creator, that creation in all its beauteous and harmonious order, rose from chaotic confusion, the offspring of chance! thus we find it on record in the most ancient book extant, *the fool hath said in his heart, there is no God*. Also among the Greeks and Romans, this opinion has been professed by some, and in the different nations of Europe at the present day, there are men who profess to believe that there is no God: but they are men of bad lives, and subverters even of the moral precepts of the Heathens.

Men of this description always have and still continue, to confuse themselves in thinking of the beginning of God; for in thinking of God, they have thought of him agreeably to the powers with which they were endowed, which are only *finite* and *created*; whereas God is *infinite* and *uncreate*; and exceeds, infinitely exceeds, every idea of the human mind, as to his being and perfections. Consequently those who endeavor to form ideas of God as to his essence, think from what is finite and created, which involves a beginning, but which cannot

be so respecting God. Thus they are confused in thinking concerning the divine essence, or Jehovah, who had no beginning, for he is *self-essent, self-existent, infinite, eternal and uncreate; unsearchable, incomprehensible!* And thus because by the exertion of their finite powers they have not been capable of comprehending infinity, and a beginning; they have from the pride of their self-derived intelligence, concluded that, *there is no God.*

In the book of divine Revelation, there is a beginning introduced, *In the beginning God created the Heaven and the Earth:* but it should be remembered that this passage only refers to the origin of this world. The same sacred pages inform us that when this world was created, other creations were in existence. *Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. When the morning stars sang together, and all the sons of God shouted for joy.* When these men view this world, which without variation performs its revolutions, and consider by what power those immense bodies, the planets, one of which is ascertained to be

a thousand times larger than the earth, are supported in space, on what base the pillars of our world are fixed, or to speak agreeably to literal truth, by what power it moves in its orbit round the Sun to describe the various seasons of the year: they must be convinced that the omnipotent only could create these mighty orbs, suspend them in space, and by his fiat, cause them to perform their various revolutions.

But if we turn our attention from the solar system to the region of the fixed stars, vain is the attempt to form any accurate idea concerning them. The utmost stretch of thought is lost in the vast void of infinite space! for though they are perfectly visible to us, yet we know nothing concerning their distances from the earth: this we can easily demonstrate in the following manner. According to experience, the nearer we approach an object, the greater its magnitude will appear, but this rule fails in the present case. The diameter of the earth's orbit is known to be about two hundred millions of miles, and if the altitude of the north-pole star be taken when the earth

is at its aphelion, or in that part of its orbit which is farthest from the Sun: and if the altitude be again taken when the earth is at its perihelion, or in that part of its orbit where it is nearest the Sun, it will be found to have no parallax. Though the earth is two hundred millions of miles nearer the same star at one time of the year than it is at the other, it makes no sensible difference as to the apparent *magnitude*, or *altitude* of the star; even with the aid of the most powerful telescopes, it still appears only as a point. The answer of the psalmist to such sceptics as these, was, and still remains, conclusive: *The Heavens declare the glory of God, and the firmament sheweth his handy work.*

But if these men were to consider the astonishing order of their own frame, they must necessarily be convinced that blind chance could not produce such a work. The psalmist was fully sensible of this when he said, *I will praise thee, O Lord, for I am fearfully and wonderfully made.* From which declaration we may conclude that he was well acquainted, both with the construction of the

body, and the nature of the soul, and from thence concluded that man, as well as all creation, was the work of infinite wisdom.

Can any of these men, who affect singularity by pretending to be Atheists, inform us by what wonderful mechanism the thought falls into the speech, and the will into the action? why we cannot speak without thinking, nor act without an order from the superior chamber of the will? why the seat of the understanding should be in that part of the brain in the cerebrum extending to the *os frontis*, or fore-part of the head, and which may be trepanned, or in part cut away, without injuring the intellectual faculty? or why the other hemisphere of the brain should be seated in the occiput, or back-part of the head, where the fountain of life is so delicate and sensible, that if it were only touched with the point of a needle, it would produce instant death? why this external part of the head which is the most defenceless, should be formed double the thickness of any other part, unless infinite wisdom had so framed it to preserve the brain from injury?

If we take a cursory view of the anatomy of

man, how is it possible for the professor of Atheism to suppose that nature, or chance, could assign the different and mutual offices to each part of the body? cause the heart by its perpetual labor to throw the blood through the pulmonary artery to meet the oxygen? ordain it to perform the first and last action? which is known from the state of an infant in the embryo, and from this circumstance, that when the lungs have ceased to act, the heart still continues its motion, as is the case with persons in a drowning or dying state.

Let such men, who pretend to a superior degree of knowledge, inform us how chance could ordain the liver and kidneys to perform their secretions, and by the action of digestion form the chyle for the production of blood? Were they to acquaint themselves with the functions of the organs of sense, they must be convinced that such perfections could not be produced by that phantom of the imagination, chance. When we consider the wonderful properties of the eye, how the figures of external objects are painted on the retina, where the mind sees them in perfection; how

the muscles by means of the nervous influence, elevate, depress, and point it to the object; its power of receiving the light necessary, and of excluding it when too strong by contracting the pupil; the peculiar properties of the chrystaline humor, which receives all the rays from outward objects, and represents them on the retina; the membrane, which contracts and opens in order to vary its focus. I say, when we consider the wonderful structure of the eye for its most valuable uses in life, it must be evident to every rational man, that it is impossible to be produced by unintelligible chance, but must be the contrivance of infinite wisdom.

Every sense is as wonderful; the organ of feeling is so constructed, that the nerves extend to every minute part of the surface of the body, insomuch that the point of a needle applied to any part comes in contact with a nerve, which conveys the sense to the brain. By this sense we are enabled to form just conclusions concerning the qualities of bodies, as *hard, soft, moist, dry; of heat and cold.*

The sense of smelling is no less useful, than

the construction of its organ is wonderful. It is so formed as to be affected with the odors of bodies, and conveys them to the brain, by which we are enabled to form right notions respecting their properties and uses. There is also placed at the extreme end of the olfactory nerves, the *Ethmoides*, a sieve-like bone with small holes, through which the filaments of the nerves pass, the office of which is, to distribute the nerves upon a membrane, wherein the organ of smell is seated; as well as to prevent the effluvia of odoriferous bodies from acting with too much power upon the sensorium: which would have been the case had it been carried through one hole only.

Taste appears to have been designed to stimulate animated nature to support existence, from the pleasure there is in taking food. By this we distinguish the various changes of sweet, bitter, salt, sour; but how these properties of the tongue and palate, which are excited by the nervous papillæ, exist in their origin, is not possible for man to determine.

We know that when the air or atmosphere is put in motion, it strikes upon the tympanum

and passing to the auditory nerve conveys sounds to the brain, so as to enable the understanding to form a judgment concerning what is intended to be conveyed to the mind: but it is not possible for these men to say, how chance or a non-entity should have been so provident as to form that exquisite sensation in the tympanum, which, when the atmosphere is put in motion, rolls on that delicate membrane, and then by the nerve conducts it to the seat of the understanding. Nay, it is not possible for them to believe, though they may for the sake of singularity profess it, that the phantom which they call *nature* or *chance*, has either part or lot in the cause or effect of what exists in the mind, or is manifested to the senses.

In addition to the remarks I have made on this subject, I shall furnish the reader with an argument which I have always found effectual in silencing the subtle objections of the professors of Atheism. Among the few I have met with, I never found one who was able to prove what he professed, or to open his mouth in refutation of the following simple and conclusive proposition.

Agreeably to right reason and sound philosophy, it is acknowledged by all intelligent men, that, a NON-ENTITY cannot produce an ENTITY; or that *nothing* cannot produce *something*; this being admitted, because it would be absurd to deny it, it follows *that this world is an entity, or something, consequently could not be produced from a non-entity, or from nothing.*

THEOPHILANTHROPISTS,

From the Greek Θεός, φίλος, and άνθρωπος, the love of God and man.

I rank these with the enthusiasts of the day, though they were of a more dangerous cast. They professed their principles in France, at the beginning of the revolution. They were properly Deists, had their places of worship, as they called them, and for a time attracted some notice in Europe. It was an effort to make Deism the religion of France instead of Christianity, but they have dwindled into obscurity, and are known only by the common term of Deist.

DEISTS.

This word comes from the Latin word *Deus*, God. It is used by Deists to signify their belief in one God. So that in this sense Christians are Deists also.

Dr. Samuel Clarke divides the anti-christian Deists into four classes, but they are comprehended in two. The first professors believe that the works of creation sufficiently prove a first cause; that this cause is not inherent in nature, but above and out of nature, and the creator of nature. They believe that this first cause does not work by providence in the affairs of the world, except that, by his Almighty power, he upholds and supports creation. Like the Epicurean sect, they believe he is too great to notice the particular concerns of man, consequently that he is alike unmoved either by good or evil.

The second not only believe in the existence of a God, and that he superintends the government of the world by his providence; but as they do not believe that the scriptures are of divine authority, they conclude that all inform-

ation respecting these things must be drawn from the book of nature ; consequently they reject all revelation, do not believe in the mission of Christ, and that the sacred scripture is not the word of God.¹

According to Dr. Samuel Clarke, the first Deistical writer that appeared in this country was Herbert, baron of Cherbury. By his writings, he formed Deism into a system, and endeavored to prove that natural religion was sufficient to save the soul. The articles of their belief are these : THAT THERE IS ONE GOD : THAT HE IS TO BE WORSHIPPED : THAT PIETY AND VIRTUE CONSTITUTE THAT WORSHIP : THAT IF WE REPENT, GOD WILL PARDON : THAT THERE ARE REWARDS AND PUNISHMENTS IN THE FUTURE STATE.

SCRIPTURE, AND DIVINE REVELATION.

When we say that the sacred scripture is

¹ See Dr. Valpy's *Address to his Parishioners*, 3d edition, octavo.

the word of God, we do not mean that it was all spoken by him, or that it was written by him, or that all that is contained therein is the word of God : but a distinction is to be made between those precepts which inculcate *justice, mercy and holiness of life*, and the historical parts which show the consequence of a life in opposition to those principles. The first are properly *sacred*, because they not only lead man to happiness even in this life, but give him an *evidence of things not seen*, in the life to come ; and thus are called the *word of God*, as these perfections can only have their origin from the fountain of all goodness. The last, though some are the words of good men—wicked men—the speeches of Satan ; or in other words, the personification of an evil spirit, and on this account cannot be called the word, or words of God ; yet even these parts have a similar tendency, as they show the malice, pride, and blasphemy of the spirit of wickedness ; and on the other hand, the beauty of that spirit of divine philanthropy, which throughout the whole Bible breathes nothing but *peace on earth and good will towards men*.

Deists think it inconsistent with the dignity of the Divine Being, that he should commission certain men to write his laws in a book; but it will appear, when duly considered, that there was an absolute necessity for such a proceeding. Suppose the precepts of morality which were first given by God to man, and handed to us by the Hebrew law-giver; suppose the blessings of religion, which are the bands of civil society, had never reached the shores of our happy land; what knowledge could we have boasted of more than

“The untaught Indian whose untutor'd mind
Sees God in clouds, and hears him in the wind.”

And, notwithstanding the Bible of nature had been before our eyes, not a single precept of morality should we have been able to have gathered from the pages of this book. What was the state of the ancient eastern nations 1600 years before Christ? rude, barbarous, and uncivilised; until Lycurgus and Solon introduced their code of laws in the West, the greatest part of which were taken from the books of Moses; they then became a refined and sci-

entific nation. From the Greeks, the Romans copied their precepts of morality, and from the Romans, the ancient people of Europe received the greatest part of their moral laws. From which it appears evident, that every precept of morality was taken from the Bible.

There is one argument to prove the authority of the word of God, which cannot be overturned by all the Deists in the world. If the Bible be not the word of God, it must have been written, or invented, either by good men, or wicked men ; but if it can be proved that it was neither written, nor invented, either by good men, or wicked men, it must be the word of God. That it was not written, or compiled by wicked men, will appear from its own evidence, for if it is to be judged, we must suffer that evidence to appear in its defence. Can any Deist be so weak as to suppose that wicked men who were in the love and practice of evil, would frame laws to punish their own vices in this world, and condemn themselves to everlasting punishment by declaring, *the wicked shall be turned into hell, with all the nations that forget God?*

And again, *Thou shalt not covet*: this reaches the thoughts and desires of the heart. These restrictions and declarations are opposite to those things, which are contained in the religious books of the Mahometan and Pagan nations, which are the production of men, in which permission is given to indulge in sensuality. This, so far, is a certain proof of the divine origin of the Bible.

As evident it is that good men could not be the authors of the Bible. For had it been compiled by good men, the same good men neither could, nor would have given a lie to their profession by calling it *the word of God*, as it would only have been the word of men: consequently the Bible must be the word of God, inspired by him and thus given to man.

It must be allowed that God created the first of men; this being admitted, as it cannot be denied, we cannot doubt but he would give him a law, or knowledge to conduct himself in life. Now whether the divine author of our being condescended to *speak* it with an audible voice,—to write it on the heart, as is said in scripture, or whether he commissioned man

by that spoken law, or from that writing on the heart, to write it in a book for the instruction of posterity, it amounts to the same; for the law, or word of God, first spoken, or written on the heart, and from thence written in a book, still remains to be the *word of God*, first given by him.

The possibility of such inspiration must necessarily be allowed, for certainly it was no more wonderful for God to inspire man to write his will in a book, than it was to *inspire* him, or *enable* him to receive by continual *influx*, a regular train of ideas.

The question has long been asked by Deists, how shall we know that the Bible is the word of God? first, by being convinced from the Bible, that the precepts therein contained are worthy of God; that the pure spirit which runs through the whole, inculcates nothing but LOVE TO GOD AND CHARITY TO ALL MANKIND, viz. *'Thou shalt love the Lord thy God with all thy heart.* Deut. vi. 5. *Thou shalt love thy neighbor as thyself.* Levit. xix. 18. Matt. vii. 12. Luke x. 27. These are the two great commandments which pervade

every page of the Bible, and which on this account is truly called *sacred*: these are sacred duties. For the recorded wickedness of the Jews, or of any other nation mentioned in the Bible, makes no part of the word of God, any farther than it shows that a departure from those precepts of true religion recorded therein, necessarily draws after it that train of fatal consequences, which is the result of that disobedience to the divine command, when the whole sum and substance of true religion contained in those two great propositions, *Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself*; are not manifested in the life of man.

Secondly, from the accomplishment of those things foretold by the prophets, beginning with Moses, and which, to the astonishment of every impartial man, have been fulfilling from their times to the present day. Now as it must be evident, that none but God could open to man those scenes of futurity, which have been realising for the space of 3300 years, and as those precepts of morality contained in the Bible could never be gathered from the

book of nature, as man must have been totally ignorant in a savage state; and as it is clear that he could not have been reformed, or civilised without a knowledge of those precepts, they must have been given by the creator: consequently, as far as demonstration can make truth appear, it is undeniable proof that the sacred scripture is the WORD OF GOD.

THE RELIGION OF THE ANCIENT ARAB-
BIANS

Descended from the patriarch Abraham. It appears from sacred writ that the Arabians descended from Ishmael, the son of Abraham. Gen. xxv. 13 to 15. Here the sons of Ishmael, JEMA, and KEDAR, are mentioned by the prophet Isaiah, as being the progenitors of the Arabians. Ch. xxi. 13 to 17. *The burden of ARABIA—the inhabitants of JEMA—the children of KEDAR.* Arabia, in the original, is written *in Arab*, from the root *Arab*; it signifies *priority*, and is applied to the evening,

as being prior to the morning in the historical order of the creation. This name was given to the descendants of Ishmael, because Ishmael was the elder brother. They observed the rite of circumcision as it was instituted by Abraham, who performed that rite on Ishmael when he was thirteen years of age. It must be allowed that in the beginning they worshipped God as taught by this son of Abraham, for their rites and ceremonies were much the same as were afterwards observed by the Israelites. The dress of their priests was the same, they came before the altar in linen, with mitres and sandals; and swine's flesh was forbidden as it was among the Hebrews. So that what has been said concerning the dispensation given to Abraham, is also applicable to Ishmael and his descendants, so long as they continued in the true worship of God.

THE MODERN ARABIANS.

The established religion of the modern Arabians is Mahometanism, and the Zerif or

or Tserif of Mecca is the great patriarch. It is derived from the Hebrew word *Tserif*, to *Purify*. No one can be the Zerif of Mecca unless he can prove himself lineally descended from Mahomet. He is the sovereign pontiff of the Mahometans, and his word, as a spiritual prince, in every thing relating to religion, is obeyed throughout all the Mahometan nations; such is the implicit faith in this high priest, that when any disputed matter is referred to him, his decision is received as conclusive; the hierarchy is vested solely in this descendant of Mahomet: like the oracles of the Pythian goddess, or the fiat of the Roman pontiff, there is no appeal beyond the denunciation of this eastern patriarch.

THE JEWS.

Moses was called to be the lawgiver of the Israelites, and to promulgate the unity of the Divine Being, in opposition to polytheism, at a time, when idolatry, like a mighty flood, had

swept the true worship of God from the nations of the east, where it had been established by Abraham, the father of Aram, or *the excellent*, for so the word means, that country being esteemed an excellent country.

The Hebrews were captives in Egypt, where they were very severely treated by the Egyptians. Accordingly Moses was sent by God to bring them out from thence, under his divine protection to the land of Canaan. At the mount Sinai, God descended in terrible majesty, and gave the law in the presence of the whole nation, as it is recorded in the 20th chapter of Exodus. Moses was also further instructed in all things relative to the Jewish church, the sacrifices, offerings, and ceremonies, which he committed to writing in five books, and which by way of distinction are called the books of Moses. In these books is contained the whole sum and substance of the religion of the Jews.

Before the time of Abraham, who was called four hundred and twenty-eight years after the flood, and five generations before Moses, the ancestors of the Jews were called

Hebrews, from Eber, the father of Peleg, and afterwards Israelites from the time of Jacob, who was called Israel. But his descendants were not known by the name of Jews, until the division of the nation, when ten out of the twelve tribes established the kingdom of Israel, in the year of the Julian period 3734, and who were overthrown as a nation, and carried into captivity in the year 3984 of the same period, after having existed as a separate people 250 years. Since which time they have sunk into oblivion among the different nations. The two remaining tribes, Judah and Benjamin, took the title of Judah, because of the priority of Judah agreeably to the custom of primogeniture, and established the kingdom of Judah, on which account they have ever since been called Jews.

The first government given to the Israelites was that of a divine theocracy; Moses was the visible head under God.

From Moses to the end of the reign of the judges of Israel, the patriarchal government, so far as it related to the kingly office, underwent some change. The only difference

was, that in all the former churches, the succession was hereditary, but in this, the supreme head of the state was elective. This form of government continued 300 years, at the expiration of which, a monarchical form of government was chosen, which was hereditary.

This government which began when Samuel governed Israel, was also a theocracy, for God did not withdraw the divine communication from them. This monarchy commenced with Saul, and passed to David in the year of the Julian period 3654, and ended in the year 4124 in the reign of Zedekiah, having continued 470 years; when the Jews were taken captives, divided into small bodies, and dispersed in different parts of the empire of Babylon. Here they remained seventy years, as foretold by the prophets, and returned to Jerusalem at the command of Cyrus. When they returned from the captivity, their worship and sacrifices were restored, which continued to the end of that church, when the government was overthrown, and the whole nation dispersed over the earth.

We have seen, from what has been said concerning the patriarchal churches before and after the flood, that a difference in opinion prevailed among them, which produced separate congregations, holding the same opinions, which led them to dissent from the established worship. So among the idolatrous nations we find that they had different idols, which variation arose from a difference of opinion; each idol was taken from outward nature, and agreeing by some resemblance with the passions and propensities in themselves. Hence arose a number of different sects, even among the idolatrous nations.

In like manner, when the Hebrew church was established, in process of time doctrinal distinctions were made in abundance, and sects began to multiply among them. I shall therefore notice some of the most famous of these sectarians, who were of sufficient consequence to be thought worthy of remark by the inspired writers, as well as by the great historian of the Hebrews.

According to Josephus, the following were the most noted sects of professors.

THE ESSENES

Were a very strict sect of religious professors ; men who practised a more severe kind of life, abhorred all manner of pleasure, were remarkable for their continence, and accounted it the greatest virtue not to give way to unlawful desires. They despised riches, and esteemed a free and mutual enjoyment of one another's goods in common among them, as the purest way of living. Towards God they had a singular devotion ; no profane word came out of their mouth, nor did they speak before the rising of the sun, except in prayer. Their word was esteemed equal to the oath of others. They were strict observers of the sabbath, and provided, the day before, necessary provisions. They did not even light a fire on the most pressing occasion, but the day was spent in the most profound stillness.

They believed that bodies were subject to death, but that souls were immortal. That those who have loved and practised virtue, enjoy eternal happiness ; and that those who have lived contrary thereto, abide in hell for ever.

THE PHARISEES

Were ranked among the most accurate interpreters of the Law, and the first founders of a sect among the Jews. They were a very strict sect, and so called from the Hebrew word *Phares*, which means to *separate*, or *divide*. They were the separatists of the day; they separated themselves from the great body of professors by pretending to a more particular observance of the law. They appear to have been so externally religious that they withdrew themselves from any connection with others as much as possible in worldly affairs. They preferred the oral traditions to the scriptures, in order to be looked up to for the explanation. They placed great dependence on washings, *washing the outside of the cup and platter*. They wore external badges of sanctity called phylacteries, which were pieces of parchment on which were written a portion of the law, and these they wore in the most conspicuous part of their bodies, or garments, as on their foreheads, and on the borders of their robes, that they might be seen of men. They attributed every thing

to fate, and taught that good or bad actions were for the most part inherent in man. They believed in a resurrection; that the souls of good men only assume the human form, and that those of the wicked are doomed to everlasting punishment. They also believed in the transmigration of souls, which accounts for their supposing that John the Baptist, Elias, or the prophet Jeremiah, had entered the body of Christ. Matt. 16. 14.

THE SADDUCEES

Did not believe in fate, and denied that God was the immediate cause of any one doing either good, or evil; that good and evil are the choice of man, and that man may, just as he pleases, do either. They denied the existence of souls after death, consequently neither rewards nor punishments attend the good, or bad. The Pharisees had great regard one for another, and maintained, for the advantage of their sect, a strict unanimity. The Sadducees,

on the other hand, were more rigid in their morals, and conducted themselves with less meekness.

THE SCRIBES

Constituted a peculiar order among the Jews, and were admitted into their colleges. They wrote the scriptures to supply the temple, and the synagogues, and none were permitted to be read, unless they had been sanctioned by the authority of the Rabbies, appointed to preside at the head of this college.

There were two orders of Scribes, viz. those who were employed in their Judicial proceedings, and those who wrote and expounded the law. The first are called, *Scribes of the people*, Matt. 2. 4. The last, doctors of the law, or those who wrote and expounded the Pentateuch. These last also had their separate departments; on their admission to this degree they wrote the books of Moses, and did not expound them, because it was supposed with great

propriety, that they had not attained to that degree of knowledge and experience, which was thought necessary for their admission to the highest degree of their order. Ezra was one of this description.

But we find that these men at length departed from the purity of their order in its first establishment. By the acquisition of wealth and power, they became ostentatious, oppressors, and the greatest hypocrites of the day.

On these, Christ pronounced a *woe*, and cautioned the people against them. *Beware of the Scribes, who love to go in long clothing, and love salutations in the market-places, and the chief seats in the synagogues, and the upper rooms at feasts; who devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.*

NAZARITES.

The Nazarites were those who made a vow to live a more pure life than the generality of professors. The ceremony of the vow was

looked on as a most solemn ceremony, as by it they engaged themselves to live devotedly to God: and the consecration continued about eight days. Numb. 6.

LEVITES.

The Levites descended from Levi, and were called after the three sons of Levi; from Gershon, Gershonites; from Koath, Koathites; and from Merari, Merarites. They were set apart to perform all the inferior services of the Tabernacle, to fix it and to take it down. The Gershonites had the charge of the coverings and the hangings; these were taken down and put up by them, and conveyed from place to place.

The Koathites had the care of all the furniture belonging to the interior part of the sanctuary; and they had the care of the whole wood-work, while in the wilderness.

At the time of David they were divided into 24 orders, to fill the offices or inferior places in the temple: to these were added four orders,

who praised the Lord with instruments ; four orders of porters, and six orders of officers and judges concerning all things, which had relation to the temporal state of religion. To these were added the Gibeonites, whose office it was to provide, and hew wood, as well as to procure water for the house of God.

CHRIST, THE TRUE MESSIAH.

It is now near 1800 years since the dispersion of the Jews took place, agreeably to the words of Moses, and during this great length of time, they have been expecting their Messiah to make his appearance. And, notwithstanding that the whole of the prophecies which foretold the coming of the true Messiah, have been fulfilled in the person of Christ, they contend that the Messiah is yet to come, and that he will restore them to their own land, with greater privileges than their progenitors enjoyed under the most prosperous reign of their kings. They say, that he will subjugate all nations to them,

and that Jerusalem is to be the grand centre of government, from whence they are to send forth laws to the whole world. Therefore in order to show, so as not to admit of a refutation, that the Messiah is already come, and that the prophecies were accomplished in him, I shall lay before the reader a summary of those particulars, which it was foretold by the prophets, should take place at his coming; that those things were accomplished at the coming of Christ: and that all those circumstances and things which were to take place at the coming of the MESSIAH, and which took place at the coming of CHRIST, were of such a nature, that they never can take place again. This will, without the possibility of a contradiction, prove, that he was the TRUE MESSIAH.

In pursuing this important subject, I shall in a great measure confine myself to the objections of a modern writer among the Jews, viz. David Levi, who in his “Dissertations on the Prophecies,” has collected the most formidable arguments from the writings of the Rabbies and learned Jews, ancient and modern, to prove that Christ was not the true Messiah.

In the 24th chapter of Numbers, from the 15th to the 24th verses, these writers say that Balaam delivered four prophecies. “The first concerning the noble descent of the nation.” But how this can be called a prophecy I know not. The second, “concerning their righteousness,” but it was not possible to apply this at any period to the *nation of the Jews*, for the pages of their own history charge them with a character the very reverse to that of piety. Moses calls them “a wicked, and a stiff-necked generation,” and the prophets are uniform in representing them as a most rebellious people, from the time that they came out of Egypt, to their captivity in Babylon. Amos 3. 1. to the end of the chapter. And the prophet in the 9th chapter foretels that they should ever continue in their rebellion against God, to the time of their utter dispersion over the whole world, verse 8th. *Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth*: so much for the righteousness of the ancient Jews according to their own prophets.

In the 23d chapter, verse 23d, the Jews

translate the *beth* which is prefixed to *Jacob*, by the word *in*, and the same to *Israel*, and read the passage thus, *surely there is no enchantment IN JACOB, neither is there any divination IN ISRAEL*. But in the English translation, the *beth* is rendered by the word *against*, which is, undoubtedly, with this construction, the true rendering; viz. *Surely there is no enchantment (can succeed) against Jacob, neither is there any divination (can succeed) against Israel*. For as Balaam and Balak were using enchantments against *Jacob* and *Israel*, it is absurd to translate the *beth* by *in*, and apply it to mean that there were no enchantments among them.

In the next prophecy they inform us, that “Balaam foretels the coming of the Messiah, and the restoration of the Jewish nation to their own land; and as this was not to be accomplished till the latter days, he therewith consoles Balak by informing him, that he would not at present receive any injury from this people, for that the thorough subjection of Moab by them would not take place till the latter days.” From this prophecy of Balaam, Levi and all the Jewish writers attempt to

show, that the subjugation of Moab and Edom was not accomplished at the coming of Christ, and that as it was to be accomplished at the coming of the true Messiah, Christ cannot be the true Messiah; but that it remains to be fulfilled when the true Messiah shall come. As proof that these kingdoms were to be subjected to the Jews, at the coming of their Messiah, their writers refer to Obadiah, verse 17th. *and the house of Jacob shall possess their possessions.* But their Rabbies have altogether mistaken the application of these words of the prophet; for, from the first to the end of the 16th verse, is contained a prophecy against Edom, and the 15th and 16th verses positively say, that the *heathen*, and not Jacob, were to take possession of Edom. *For the day of the Lord is near upon all the heathen, as thou hast done, so shall it be done unto thee, thy reward shall be upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually.* The prophet, after he has declared that the heathen should take possession of Edom, says, *but*

upon mount Zion shall be deliverance, and there shall be holiness. If this is not a prophecy concerning Christ, it can neither have meaning, nor application, for it certainly cannot have respect either to the Jews or to their Messiah. Surely the Jews will not be hardy enough to declare, that, *holiness*, which is only applicable to God, who *alone is holy*, can in any sense be applied to them, or to any people : but it is literally applicable to Christ, who *was tempted in all points like unto us, and yet without sin.* So that instead of the prophet prophesying that the Jews should take possession of the land of Edom, at the coming of their Messiah, it is a prophecy concerning the coming of Christ, in whom holiness was only to be perfected. For the government of Edom is evidently said by the prophet to be in existence at the fulfilment of this prophecy, verse 16th, *as thou hast done, so shall it be done unto thee*, which words would have been unnecessary, without meaning and application, if the government and people of Edom were extinct, when the Messiah came. The ancient government and people

of Edom must therefore have been in existence at the fulfilment of this prophecy: but where is the government of Edom now? where are the people of Edom now? This incontestibly proves that it does not refer to the Messiah who, the Jews say, is to come, because the ancient government and people of Edom are no more. Edom is, as it has been for 1800 years, in the possession of the heathen, bands of strangers, while the Edomites are sunk in eternal oblivion. But all this was accomplished at the coming of Christ the true Messiah, when the heathen, agreeably to the words of the prophet, took possession of Idumea; when, *every one of the mount of Esau were cut off by slaughter* ver. 9. and, *all the heathen have drunk continually upon the holy mountain, to the present day.*

The next in order are the prophecies of Moses. The Jews have selected two, which treat on "the restoration of the nation, and the destruction of their enemies." But they have introduced one of the most extravagant

notions that ever entered into the mind of man.

We are told of two descriptions of people among the Jews ; one, known to be such ; the other, who are secretly mixed with the people of other nations, called, “ the compelled ones.” These, “ as soon as they can escape from the popish countries, return to Judaism ;” and to these they say, “ Moses addresses himself in the 30th ch. of Deuteronomy, verse 1st. *And it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among the nations whither the Lord thy God hath driven thee.*” But I ask any one who may be weak enough to entertain such an opinion, why cannot these “ compelled ones,” as they are pleased to call them, in any popish country, return to Judaism ? they have had the privilege of doing so, and of being protected in that worship in all popish countries. Therefore as there is no ground for such an opinion, to apply the words of the inspired penman to confirm such a fallacy, is no better than profanation.

“ Nothing, (they say,) of this nature took place at the coming of Jesus;”—true, but Moses does not say that they shall return to *Judaism*. That the Jews will be called, we believe, and that they will finally hear the prophet, whom God was to raise up from among them, we believe also; but Moses has nowhere said that this prophet should be raised up to conduct them to Jerusalem, and to instruct them in the rites and ceremonies of the dispensation, which was given by him, and which has been understood by Jews in all ages since the dispersion. Had this been the meaning of the sacred writer, that they were to be called to Jerusalem, and that all the ceremonies and sacrifices of the Mosaic dispensation were to be celebrated as described in the books of Moses, there would not have been any necessity for those words of the Lord to him, ch. 18. 18, 19. *I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I shall command him; because those words clearly and incontrovertibly apply*

to a new dispensation, viz. *and I will put my words in his mouth*, not the OLD WORDS, or LAW—and *he shall speak unto them all that I shall command him*, not the old law and ceremonies given to Moses. Neither would there be any necessity for them to hearken to the words of a new prophet according to the 19th verse, if this prophet had only to communicate to them what they were already well acquainted with, viz. the rites, ceremonies, and sacrifices, even the whole body of old Judaism. On the other hand, we have an account of thousands of Jews being converted to Christianity at this important period; which is a sufficient proof that those ancient Jews were sensible how ineffectual the Jewish sacrifices were as to the renewing of the heart. The modern Jews are also sensible of this, as they say, that “*they are to be converted, the heart circumcised, and brought to the same state of innocency as Adam was in before the fall,*” and all this is to be done by “*miracles, signs, and wonders in the heavens, and in the earth, blood, fire, and pillars of smoke.*” O ye Rabbies, what miserable interpreters of the scripture are ye!

If external signs, and wonderful operations were calculated to carry rational conviction to the mind, in order to bring about the circumcision of the heart, it might have been expected with the greatest confidence when the law was given at Sinai,—when the whole nation saw the AWFUL DESCENT OF THE DIVINE MAJESTY—WHEN THE MOUNTAIN SHOOK AT THE APPROACH OF THE HALLOWED INFLUENCE——when the people solicited Moses that he would speak to them instead of God, lest they should die. Also in their journey through the wilderness for forty years, when they saw so many signs, wonders, and miracles. But these were soon forgotten, from which it must be evident that something more interior than what affects the outward senses, is required, in order to produce so desirable an end as the circumcision of the heart.

But this circumcision of the heart, they inform us, “was not accomplished during the continuance of the second temple, nor at the coming of Jesus,” from which they infer, that as it was to be done at the coming of the

Messiah, he is not yet come. But these writers are not consistent; they say, "this circumcision of the heart is not to be brought about by God's depriving man of his free will;" then as many as believed in Christ through the preaching of the Apostles, and saw the necessity of a "circumcision of the heart"—instead of an outward circumcision; a circumcision of the heart which taught them, that, *to obey was better than sacrifice, and to hearken, than the fat of rams*, and which circumcision of the heart could not be brought about by the Jewish sacrifices, as is plain from the above words, without a belief in the great sacrifice, Christ. I say with such, this circumcision of the heart spoken of by Moses was accomplished at the coming of Christ. It is not said that the hearts of all the Jews should be so circumcised, it would be a good thing indeed, if not only the hearts of all the Jews, but also if the hearts of all who profess Christianity were so circumcised. Daniel is of a different opinion; for he declares, not only concerning Jews, but also other nations, that notwithstanding all the signs and miracles

which have been done, or which may be done,
the wicked shall do wickedly.

We are told by Levi, and the Rabbies, that, *all shall know the Lord from the least to the greatest*, which they apply to the Jews; but it is evident what the prophet's meaning is in this passage. In all nations where God is worshipped agreeably to the scriptures, wicked men know God; the devils know God, *the devils believe and tremble*. But the prophet was taking a retrospect of the wickednesses of the Jews, when they were so involved in idolatry, that the people from the least unto the greatest, did not know the TRUE GOD from the IDOL GODS, because they were not taught the knowledge of the God of Heaven, but were taught to worship the idol Gods of the nations around them, and therefore he says, speaking of this time to come, *all shall know the Lord from the least unto the greatest*, even their children who were then instructed in the worship of idols, were to be made sensible that the God who was to be worshipped was not an idol, but he who made the heavens.

That this is the plain meaning of the above

passage, and that it refers to Christ, will appear from what follows. The Jews expect that when the Messiah comes, the old covenant, the law, sacrifices, and worship, are to be again restored as at the first temple. But the prophet expressly denies this in the preceding verses, 31, 32, 33. *Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: NOT according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt. But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord. I will put my law in their inward parts, and write it in their hearts.* Thus does the prophet declare that the COVENANT was not to be like that which was established with their fathers when they came out of Egypt at Sinai; not the MOSAIC COVENANT, but it was to be a NEW COVENANT, altogether different from the other, which was to be entirely abolished. All this was accomplished at the coming of Christ, the OLD COVENANT was

destroyed, and he made a NEW COVENANT; he taught them that his law was to be of an internal, and not of an external nature, that it was to be written on their hearts.

“Moses (we are told) informs us of three most important, and wonderful events which are to take place at the coming of the Messiah, viz. the resurrection of the dead, the restoration of the Jews, and the punishment of their enemies. The first is expressed by his saying, *I kill, and I will make alive*; the second by the expression, *I have wounded, and I will heal*; the third, *neither is there any that can deliver out of my hand*.” The application of these clauses is too absurd for notice. This notion that the dead Jews are to rise again when the Messiah comes, must raise a blush among the living Jews. The application of the second to the restoration of the Jews, is as absurd, viz. *I have wounded and I will heal*; but to apply the third, viz. *neither is there any that can deliver out of my hand*, to God’s whetting his glittering sword, and ripping up the nations, who by Levi, and these Rabbinical writers are charged with being enemies to the Jews,

is making God a most merciless being, and could never have been published by men of sane intellect respecting divine things. I think it charitable to impute such a conclusion to this cause, for if the Jews as a body cordially believed it, it would prove them monsters indeed; and in such case, we may consider it as a happy circumstance that they have not the power to act in conformity with such opinions. But the Jews, as a body, are not to be charged with such base intentions, they are no doubt the whims of a few intemperate individuals; with credit to the Christian religion, we may adopt the words of Levi, "this was not accomplished at the coming of Christ."

Again. These writers declare, that, "all the glory will be restored as in the first temple, viz. the shechinah, or divine presence, the ark, and cherubim, the spirit of prophecy, fire from Heaven," &c. and all the proof they bring that this will be done, is from the following passage, *For thou shalt hearken unto the voice of the Lord thy God, to keep his commandments, and his statutes, which are written in the book of this law, because thou wilt turn*

unto the Lord thy God with all thine heart, and with all thy soul. But many persons, or even a whole nation, turning to the Lord their God, and keeping his commandments, is no proof that these things will be again restored; if the OLD COVENANT, the OLD LAW, the OLD SACRIFICES, the OLD ORDINANCES, and the whole body of OLD JUDAISM, (as observed) were to be again restored: there would be no occasion for another teacher like Moses, no necessity for that promise, *I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall teach unto them all that I command him.* From which it is evident, that this teaching was to be something new, and very different from the old law, or the old teaching; for the Jews are all well acquainted with the old teaching. This is also said to be a *future command*, viz. *he shall teach unto them all that I shall command him*, not all that has been commanded in the OLD LAW: from all which it is as plain as demonstration can make truth appear, that a NEW LAW, and not the renewal of the old MOSAIC

LAW, was to be given, agreeably to these words of Moses, a total abolition of all the Jewish sacrifices, and ceremonies was to be accomplished at the coming of the true Messiah, which was fulfilled at the coming of Christ, and which is undeniable proof that Christ was the true Messiah.

Levi says, "The third who prophesied of the redemption, and future restoration of the nation, was Isaiah, which is contained in the 2nd, 3rd, and 4th verses of the 2nd chapter, for as the prophet makes use of the expression, *in the latter days*, it is clear that he thereby meant the days of the Messiah, and thus say Kimchi, and Abarbanal." Very well, and so say all Christians, for this is no proof that Christ was not the true Messiah. On the contrary, it must be admitted on all hands to be confirming proof that he was the true Messiah, for these are allowed to be the latter days according to the prophet.

These writers condemn all the Christian writers who say, that Christ, or the religion of Christ, was to convince many nations of their vices and errors, that it was to be a religion

which had the strongest tendency to promote peace, but, "no such universal peace as foretold by the prophets has ever taken place." It is reasonable to suppose that Levi, and the Rabbies he quotes, had never read the New Testament. Christ says, *do unto others as ye would they should do unto you*; if this precept were observed by all nations, there certainly would be universal peace, but if man, from motives which are opposite to Christianity, will do those things to others which he would not have others do to him, no wonder there are wars and fightings: *whence come wars and fightings?* says the Apostle, his answer is contained in three words, *Of your lusts*. The religion of Christ has convinced many nations of their errors, and it must be acknowledged by the whole world, that he has founded a religion, which when its precepts are observed, has the strongest tendency to promote universal peace. Not so under the Mosaic dispensation, for that was a system of warfare from the time of their coming out of Egypt, to their final dispersion, and which must be very strong evidence with the Jews, that Christ was the true Messiah.

But the Jewish writers say, that, "as the temple was not rebuilt when Christ came, which was not to be destroyed any more (agreeably to the words of the prophet) Christ cannot be the true Messiah." The passage they quote to prove this, is the second verse of the same chapter. *It shall come to pass in the latter days, that the mountain of the house of the Lord shall be established on the top of the mountains, and exalted above the hills.* They say, "by the word established, it is plain that he meant, it was to be fixed unalterably, of course it was not to be destroyed any more." As the Jews are led to understand this literally, I ask them how it is possible for *the mountain of a house to be established on the top of mountains?* This is plainly a figurative expression, the prophet reminds them of their idolatrous worship, which was established, or performed on the tops of mountains, or hills, and he informs them, that instead of worshipping idols on the tops of mountains, as heretofore they had done, the worship of the Lord, called *the house of the Lord*, should be greater in its numbers and excellency than all the idolatrous

worship on the mountains, and that it should be exalted above the worship of the Gods of the hills.

The word בראש *Beroesh*, when it is applied to time, means, *in the beginning*, when it is applied to persons and things, it means, *the most excellent*, and with the prefix ב *beth*, which means, *in*, it will read, *the mountain of the house of the Lord shall be established in the most excellent of the mountains*. No one can doubt but that this is a figurative expression, signifying the Christian church which was to be promulgated from Jerusalem, and which was to be established at the coming of Christ, agreeably to his own word. But to apply this prophecy to the building of a temple, or place of worship on the top of a mountain, where *all nations were to flow unto it*, literally, is not only contradictory in point of possibility, but it shows what a lamentable opinion the Jews must have concerning the sanctity, and the true understanding of the scriptures. In the original the passage is not הר יהוה בית *the mountain of the Lord's house*, but הר בית יהוה *the mountain of the house of the Lord*, and the masculine

pronoun **הוא** *he*, which in the translation is rendered by the neuter pronoun *it*, refers to the word **יהוה** *Lord*, and not to **בית** *house*. The verse truly reads, *The mountain of the house of the Lord shall be established on the top of the mountains, and exalted above the hills, and all nations shall flock unto him.*

The Jewish writers assert, that the prophet addresses the nation, ch. lv. 5. *Behold, thou shalt call a nation that thou knowest not, viz. a nation not in existence evidently; and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the holy one of Israel, for he hath glorified thee.* But this is a most profound mistake, for the Jewish nation was then known, and the prophet is addressing God, not the Jewish nation. The prophecy is directed to a single person under the title of the redeemer, beginning at the 49th chap. ver. 7. *Thus saith the Lord, the redeemer of Israel, and his holy one, to him whom man despiseth, to him whom the nation abhorreth.* Surely no Jew in his senses will again tell us, that this redeemer, this person despised by man, and abhorred by the Jewish

nation, is to be their Messiah? Levi, from the Rabbies, observes in another place, “that he will bring with him such evident marks of his Messiahship, that the nation will receive him with open arms,” instead of abhorring him. But this scripture was literally accomplished in Christ, who was *despised by man, and abhorred by the Jewish nation*.

If we pursue the prophecy, we find in the next chapter that the same person is spoken of, for this cannot be a personification of the Jewish nation. How can it be said, *they gave their back to the smiters, and their cheeks to them that plucked off the hair?* But the prophet evidently refers to the Christian redeemer, who literally *gave his back to the smiters, and his cheeks to them that plucked off the hair*.

In the 4th and 5th verses of the following chapter, the same divine person speaks by the prophet thus: *A law shall proceed from me, and I will make my judgment to rest for a light of the people, my righteousness is near, my salvation is gone forth, and mine arm shall judge the people, the isles shall wait on me, and on mine arm shall they trust.* A mo-

ment's reflection would convince any one that these words cannot mean, either the *Jews*, or the *Messiah* they expect to come. How can it be said that the righteousness of the *Jews*, or that the righteousness of the *Messiah* they expect to come, *is gone forth*? as to the righteousness of the *Jews*, we have not seen any thing of it in them more than in Christians; and as to the second, viz. the righteousness of their *Messiah* who they say is yet to come, his righteousness has not *gone forth*. It must appear equally as clear that the words, *and on mine arm shall they trust*, cannot mean that we the gentiles are to trust on the arm of the *Jews*: we are commanded to trust in the arm of God, and not in the arm of man. Again, ver. 8. *My righteousness shall be for ever, and my salvation from generation to generation*. From which it is obvious that the righteousness of the *Jews* is not meant, nor can the righteousness of their visionary *Messiah* be understood; but it refers to Christ whose *righteousness only is for ever*, and whose *salvation is from generation to generation*? Let but the *Jew* look at the fruit of this righteousness of

Christ, and he will be convinced that it is the righteousness spoken of by the prophet, viz. *Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself*; to which is added, *do unto others as ye would they should do unto you,—sell all thou hast, give to the poor, and take up thy cross and follow me.*

The same vein of prophecy is pursued by the prophet in the following 53rd chapter, where the same person, the redeemer, is mentioned, and continued throughout the whole. Here the redeemer is again introduced as having *his visage more marred than any man*, and that *he shall sprinkle many nations*. But can this be said of the Jews? are their visages more marred than the visages of others? have they, or are they likely to sprinkle many nations from uncleanness? which must necessarily be the case with them if this prophecy were applied to the Jewish nation. But we see that their visages are not more marred than any man's, and it is truly absurd to suppose that they are to sprinkle the nations from uncleanness.

The same order is observed, as the prophecy goes on in the next chapter. *He is despised and rejected of men, a man of sorrows and acquainted with grief, surely he hath borne our griefs and carried our sorrows.* In the name of common sense, can it be said, that the Jewish nation has borne the griefs, and carried the sorrows of the gentile nations? that the Jews are wounded for our transgressions? that they are bruised for our iniquities? that the chastisement of our peace is upon them? and that with their stripes we are healed?

But that which renders it conclusive, that the whole prophecy cannot mean the Jewish nation, or the Messiah they expect to come, is the following clause, ver. 8. *Who shall declare his generation? for he was cast out of the land of the living, for the transgression of my people was he stricken,* for all know the origin, and the generation of the Jews who sprang from Abraham. Neither can they suppose that the words, *he was cut off out of the land of the living,* can apply to the Jews, or to the Messiah who is expected by them; because they vainly imagine he is to restore

them to universal empire, therefore they cannot allow that either the Jewish nation, or this Messiah is to be *cut off out of the land of the living*. Again, *for the transgression of my people was he stricken*; if by the words *my people*, we are to understand the *Jewish nation*, then certainly they cannot be applied to mean their Messiah also; and if on the other hand, we were to understand that these words, *my people*, mean the gentile nations, for whom the Jewish nation was stricken, as these writers inform us, they must acknowledge that the GENTILE NATIONS are the PEOPLE OF GOD, which will not be granted by them. For then, instead of the nations, "*running to the Jews to be instructed in the true word of God*," as we are told by Jews that they will, the Jews must apply to them for such knowledge. Both these statements are against so unscriptural a conclusion, which is a proof to what a pitch of folly and blasphemy these writers have worked themselves up; folly, in supposing that a few Jews are to teach all nations the true understanding of the word of God; and blasphemy in declaring that the Jewish nation

is meant instead of the redeemer, when it is obvious throughout the whole prophecy, that the person of the redeemer, and not the Jews, is mentioned by name.

These writers inform us, that at the return from what they call the captivity, "the ark, the shechinah, or visible symbol of the divine presence, will be again restored to them, as it was in the first temple." But the prophet Jeremiah expressly says in the 16th ver. of the 3rd chap. *In those days, saith the Lord, they shall say no more, the ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more.* If this be not a plain contradiction to such an assertion, then there is no meaning in language. The lame tale that is invented by the Jews to meet this declaration of the prophet, who says that the ark which was destroyed with the first temple, is never to be restored, is that as it was customary for them to swear before the ark and the altar, they are to be so holy at this period, that they shall not have occasion even to come before the ark, or to remember it, but

they shall do strict justice, and always adhere to the truth without an oath. Surely every rational Jew must see the weakness, folly, and presumption of such a perverted application of the original text.

The prophet Haggai says, ch. ii. *Who is left among you that saw this house in her first glory? and how do you see it now? is it not in your eyes, in comparison of it, as nothing? Thus saith the Lord of Hosts, I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts.* But this certainly was not the case, as it related either to the building, or to the glorious manifestations at the time of the first temple, for at the return from Babylon, they had not the Urim and Thummim, the Shechinah, or divine glory, as at the time of the first temple. Therefore these words of the prophet must evidently refer to a new and spiritual dispensation, which was to be manifested during the continuance of this second temple, for the words of the

prophet are positive, that *the glory of this latter house should be greater than of the former*, and as this was not so as to the external part, nor as to any thing it contained, it plainly refers to a new religion, which did not consist in outward ceremonies only, but which reached the thoughts and desires of the heart. Such is the religion of the true Messiah, the Lord Jesus Christ. And in full and decided confirmation of this view, I ask, **WHERE IS THE SECOND TEMPLE NOW?** *where is this building in which a display of the divine goodness was to fill it with glory? in which the divine glory was to be greater than the former?* It is not possible to understand that the words of the prophet can apply to any circumstance at this time of the world, because the second temple in which this superior glory was to appear, was laid in ashes by the Roman army 1800 years since.

The prophet Micah also says, ch. v. 2. *But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel: whose goings forth have*

been from of old, from everlasting: which prophecy was literally fulfilled by the Christian redeemer, who came out of Bethlehem. But WHAT IS BECOME OF BETHLEHEM NOW? Bethlehem is no more; nor can any one tell us where ancient Bethlehem stood. Where are the thousands of Judah? How inconsistent then it is, for the Jews to contend for the coming of the Messiah, and how plainly contradictory to the express declarations of their own prophets to believe he is yet to come, when all these signs of his coming are unequivocally, and for ever past: and the whole accomplished agreeably to the express declaration of the prophets, in the person of the Lord Jesus Christ.

But if we add to the above, the accomplishment of all those things foretold by Christ, concerning the final destruction of Jerusalem, the dispersion of the nation, and the abolition of their sacrifices, which were to take place among that generation; every argument for a Messiah yet to come must fall to the ground. For Jerusalem was taken, plundered, and destroyed by the Romans; the cities of Judah

were depopulated, the whole nation was dispersed over the earth agreeably to his words, and all their sacrifices and burnt-offerings, which only constituted the Jewish church according to divine appointment, as representatives of the coming of the Messiah, have ceased for 1800 years.

In the 59th chap. and the 21st ver. we are told by Levi, and the Jewish writers, that the prophet proceeds to inform us, that the covenant which God had made with them, and the prophecies delivered by the prophet, should never depart from them, so as to become void, but should surely be accomplished. — *As for me, this is my covenant with them, saith the Lord; my spirit which is upon thee, and my words which I have put into thy mouth; they shall not depart from thy mouth, nor from the mouth of thy seed, nor from the mouth of thy seed's seed, saith the Lord, from henceforth for ever.* “Thus we are assured (say these writers) that the law of Moses, which is the covenant God made with the nation, as also the prophecies delivered by the mouth of the prophets, shall never depart from the nation, but

remain as an everlasting witness of their future restoration."

Can any thing be so preposterously absurd as to suppose that this covenant here mentioned by the prophet, by the words, *and my words which I have put into thy mouth*, is the law of Moses? the prophet is told in express words what was the covenant, viz. *this is my covenant, my spirit which is upon thee, and my words, which I have put into thy mouth*. For it must be plain to every Jew that the law of Moses, which comprehended the immediate communication by the Urim and Thummim, departed from them at the Babylonish captivity, and never was restored: and what is also evident proof that the covenant which is said to be, *the spirit of the Lord, and the words he had put into the mouth of the prophet*, was not the law of Moses; the whole ceremonial law of Moses, containing the sacrifices, has departed from them and their seed's seed for ever, at their dispersion. Do the sons of Aaron, the priests, as it is said they shall, blow with the trumpets, which was to be an ordinance עולם for ever, throughout their generations? Numb. 10.

8. Do the sons of Levi stand to minister before the Lord as it is expressly said they should, **הַיָּמִים** for ever? Is it not infatuation in any Jew to suppose, that he can prove his descent from the tribe of Levi, which was carried away captive before the captivity in Babylon, and has never been heard of since?

It was commanded as a statute to be observed for ever, that if a man killed an ox, a lamb, or a goat, he was to bring it to the door of the tabernacle of the congregation, for an offering to the Lord, when the priest was to sprinkle the blood upon the altar of the Lord, and whoever did not do this was to die. Lev. 17.

7. Is this, which was ordained as a statute for ever, now observed among the Jews? Surely it must be clear to every rational Jew, that all these statutes and ordinances are passed away for ever—consequently, the above words of this prophecy cannot refer to the future restoration of the Jews, as some of the Rabbies with Levi say they do, because the law of Moses is not here referred to, as the covenant which God made with the prophet, but *his spirit, and his words, which he had put into his mouth,*

viz. the prophecy given to the prophet, which is not the law of Moses.

If we attend to the true meaning of לעולם *le olam*, which is in the translation, and also by Levi, translated, *for ever*, we shall find that in these passages it has no such meaning, for this word is used to signify a hidden, or concealed, time, both indefinite and finite, past and future. Exod. 21. 6. לעברו לעולם *and he shall serve him for ever*, viz. until the Jubilee, because at the Jubilee he was to be free from servitude. 1. Kings 8. 13. *a settled place for thee to abide in עולמים for ever*; but which Temple of Solomon was destroyed 2500 years since.—Eccles. 1. 10. *It hath been already לעלמים of old time*. Hence the word עלם *olam*, when applied to things of time, never means that they shall endure *for ever*, but to the end or final duration of the thing spoken of, and which here plainly means the Mosaic dispensation in all its fulness, with the communication of the spirit of God by Urim and Thummim. So that we are here given plainly to understand that, *the words of God by the mouth of the prophet, and his spirit which was*

known by the communication by Urim, SHOULD NOT DEPART BUT WITH THE END OF THAT DISPENSATION. This has been literally accomplished, for the Shechinah, or the divine communication, has never been visibly manifested since the captivity in Babylon.

Levi and the Rabbies inform us, that all the nations will come, “not in pride and arrogance, but in a low, humble, and submissive manner, prostrating themselves to them, not on account of their great power, but for the sanctity and holiness of the divinity that will then be in the midst of them, and which (they say) is a demonstrative proof that this prophecy was not fulfilled at their return from Babylon.”—It would be a pleasant thing indeed, not only for the Jews, but also for Christians, to see them in this state, that people should “prostrate themselves before them, because of their holiness and sanctity.” But if some Jewish writers have been so weak and infatuated as to fancy, that they shall be a kind of demi-gods, surely the more intelligent among them must be ashamed to carry such a badge of consummate vanity. This passage has no reference

to the Jews. In the first verse of this chapter, the prophet declares that the dawn of this glorious state had then taken place in the following words, *arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.* Now if there be any meaning in language, these words cannot signify the future restoration of the Jews by the coming of their supposed Messiah, because the light which Levi, and the Rabbies suppose to mean their restoration, has not risen upon them yet, though it is now near 3000 years since this prophecy was delivered. The obvious meaning of this prophecy is, that God by the prophet made known his will respecting the Gentile nations, that they should be called to a knowledge of the true God. *Ver. 3. and the Gentiles shall come to thy light.* The accomplishment of this prophecy is before the face of the whole world, for the Gentile nations, those who were worshippers of idols, have received the Scriptures, and have come to the knowledge of the true God, while the Jews remain a dispersed people among all nations: consequently they can lay no claim to this light rising upon them to enlighten the Gentile nations.

Levi and the Rabbies have attempted, and a miserable attempt it is, to define the whole of this chapter agreeably to their sensual passions and appetites. Thus they say, "the dromedaries of Midian and Ephah, shall bring gold and frankincense, the flocks of Kedar, and the rams of Nabaioth shall be brought to them, the sons of the strangers are to build up their walls"—while the Jews are to be idle gentlemen, and lookers on, blessing themselves that they are not sweating beneath a scorching sun. Alas, ye Rabbies, what miserable interpreters are ye! but they have not attended to this circumstance, viz. that if one part of the prophecy is to be understood agreeably to the letter, every other part of the same prophecy must be understood literally also, which cannot be the case in this prophecy, for the 19th ver. says, *The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee.* Now if by *the dromedaries of Midian and Ephah, the flocks of Kedar, and the rams of Nabaioth, and the sons of the strangers, who are to build up their walls,* we are to understand that these things are to be

literally understood : then by the same rule, we must necessarily understand, that the same literal sense is to be understood in every other part of the same prophecy. And then in such case, the sun must no more give light to them by day, nor the moon by night, for it is absurd to tell us that this metaphorical passage refers to the prosperity of the Jews, when every other part of the prophecy is by them literally understood. Again, ver. 20. it certainly does not refer to the Jews, for a very few years after the delivery of this prophecy, their sun, which they understand to mean their national privileges, went down, when they were carried captive, and made to bow the knee to the idols of Babylon. Neither did their sun ever rise again, for at the return from the captivity, they were governed by strangers, the Herodians and Asmoneans. The glory of the first temple, the Urim and Thummim, the Shechinah and visible communication never returned, and finally they were dispersed over the face of the earth. How then can these writers have confidence to tell the world, that the words, *thy sun shall no more go down*, have reference

to the endless government of the Jewish nation?

But should they continue to say that this has reference to the future happiness of the Jewish nation, this view of the prophecy is altogether inconsistent with the express words of the prophet, as above, for the fact proves that this prophecy refers to the coming of Christ the true Messiah, to that light which was to enlighten every man: *the Gentiles have come to his light, and kings to the brightness of his rising.* From which it must appear that this prophecy has no reference to the future temporal state of the Jews, but to the calling of the Gentile nations to the knowledge of the true God.

But “*Strangers (they say) are to stand up and feed their flocks, the sons of the alien are to be their vine-dressers,*” while they are to be called the priests of the Lord—that they “are not to be engaged in such servile services, but in the mediation of the law of God, and in his service as priests, and being thus at leisure, they are to eat the riches of the Gentiles.” Surely this is too absurd for remark, the

thinking and rational Jew must be ashamed of it. If these infatuated writers had recollected that in Great Britain, which is twice as large as the land of Canaan, there are but a few thousands of priests, and it is found they are too numerous, though the flock is five times as large as the whole population of the Jews in all the world, what then is to become of a whole nation, of millions of priests, who are to have nothing to do but to play at religion, and priest preach to priest? If on the other hand, they suppose that the country is to be stocked with laborious foreigners, and that every priest is to have a congregation, what must be the extent of country capable of holding a population to employ such a numerous conclave? the whole earth would not be large enough. For if to each priest were allotted 500 persons, as a congregation, and the number of priests were estimated at two millions only, then these would be sufficient for one thousand millions of people, being far more than the population of the whole world. Alas ye Rabbies, how have ye for ages mistaken the obvious meaning of the Sacred Scriptures!

how long will ye continue to blow up the ignorant among you with vanity? with the vain hope of being the lords of the creation, trees of the Lord's planting, while your views go no farther than the gratification of the sensual appetite, to have the riches of the gentiles, *the gold and frankincense of Midian and Ephah, the flocks of Kedar, and the rams of Nabaioth,*—to be clothed in purple and fine linen, and to fare sumptuously every day: while all the world, as you say, are to come “bending and bowing themselves down at the soles of your feet.”

Levi thus concludes this dissertation by saying—“from the explanation here given of this prophecy, the following principles are obvious, 1st, God will take vengeance on the different nations; 2nd, all the tribes of the nation will be gathered together; 3rd, the different nations of the earth will be subject to Israel—now as none of these important events took place at their return from Babylon; as is clear from all history both sacred and profane; and as it is clear that they were not accomplished at the time, nor in the person of Jesus, it is manifest that he could not be the Messiah, and that

these great and glorious promises remain yet to be fulfilled in the latter times, when the true Messiah will come to redeem the nation"—This writer has very judiciously said, "from the explanation here given of this prophecy, the following principles are obvious"—But as it is proved above agreeably to the original, the obvious meaning of the words of the prophet, that no such events were to take place at the return from the Babylonish captivity, and as the fact is proved in profane history, even in the histories of all nations, that when Christ came, the gentile nations were called from idolatry to the worship of the true God, that even Asia, Africa, and Europe, received the gospel; agreeably to the express words of the prophet in the third verse, viz. *And the gentiles shall come to thy light, and kings to the brightness of thy rising*, it is incontrovertible evidence that this prophecy was accomplished in the person of the true Messiah, the redeemer of man, the Lord Jesus Christ, and that the Jews have no foundation whereon to rest their hopes, that the Messiah is yet to come.

Having shown agreeably to the express decla-

rations of the prophets, in conformity with the circumstances and things which were to precede the coming of the Messiah, the accomplishment of which having taken place is confirming proof that he is come; I shall now refer the learned Jews to their Targums, in order to show that these eminent commentators applied different texts of scripture to the Messiah, as the Christians do.

THE TARGUMS

Are commentaries made from the Hebrew text into the Chaldee language, and are on that account called Chaldee paraphrases.

There are two which are received by the Jews, with almost equal veneration with the text, viz. the Targum of Onkelos on the law, and that of Jonathan on the Prophets. The Targum of Onkelos on the law, and the Targum of Jonathan on the Prophets are received by the Jews as more ancient than the time of Christ, and this also in the opinion of

all Christian writers. They are written in the Jerusalem Chaldee dialect, which was the national language of the Jewish nation at the time of Christ. In these Targums we find that the passages in the old Testament are interpreted in the same manner as Christians interpret them respecting the Messiah, which is additional proof that the Messiah is come.

Gen. 49. 10. *The Scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come.* This has been understood by Christians in all ages to mean the Messiah, and therefore as the Jewish state and government has passed away, as the scepter and law-giver have departed 1800 years since ; the true Messiah, according to the obvious meaning of this prophecy, must long ago have come, even prior to the dispersion of that people. For this long period, there has not been any regal power in Judah, no king, no prince, no governor, ruling over them with the emblem of power, the scepter ; no lawgiver, no judicial authority has been known among them since the coming of Christ. They have for these eighteen hundred years been governed

where they have been driven, by foreign monarchs, even to the most remote corners of the earth.

Some of the more modern Rabbies, having been sensible of the force of this in aid of the Christian cause, have attempted to show that the word שֶׁבֶט *Shebet*, which is rendered to mean a *scepter*, the emblem of authority, may also be translated to mean a *rod*, to signify punishment, and thus that their present punishment, among the different nations, shall not depart from them until the true Messiah comes to take them to their own land : where they are to enjoy uninterrupted rule over all nations. But this does not agree with Onkelos, for his translation runs thus ;—“ *There shall not be taken away from Judah one having the principality, nor the scribe from the sons of his children, till the Messiah shall come.*” This is plain proof that in his time the word שֶׁבֶט *Shebet*, was understood to mean, the principality or government, should not depart from the Jewish nation until Messiah came. And this is also in perfect agreement with the Jerusalem Targum, and with Jonathan's, for they

translated the word *Shebet*, to mean the principality, and the word שִׁלְהָ *Shiloh*, the Messiah; from which it must be evident that the testimonies of these ancient authorities most effectually refute the arguments of the modern Jews, as to the coming of the Messiah.

Numbers 24. 17. *There shall come a star out of Jacob, and a scepter shall rise out of Israel.* Onkelos, as well as Christians, interprets this to mean the Messiah. The Targum of Jonathan gives the same application. Maimonides also says that “this was not to be a kingdom for the Jews only, but that it was to be an universal kingdom for all men.” See Melakin. cap. 11. sec. 1.

Micah 5. 2. *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel.*—Many of the Jewish writers having seen how this was accomplished in the person of Christ, that he came out of Bethlehem, knowing also that it was anciently understood that the Messiah was to be born in that place, which is now no more (of which above) have labored to give this

passage a different application. Some have applied it to Hezekiah, some to Zerubbabel who led them from the captivity in Babylon. But the Targum of Jonathan asserts it to mean the Messiah as Christians do. The translation is, "*out of thee shall come forth before me the Messiah, who shall exercise sovereign rule over Israel.*"

Psalm 2. 2. *The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed.* All Christians have understood this to refer to the Messiah : and that it was accomplished in Christ. In the same manner the Apostles understood that it meant the Messiah. Acts 4. 25, 26, 27. ch. 13, 33. Heb. 1. But since the time of the Apostles, the Jews have endeavoured to overturn this view by asserting, contrary to the ancient Jews before and at the time of Christ, that it applied to David; however, the Targum interprets this Psalm, verse 2nd, to mean the Messiah.

Great stress is laid by Jewish writers of modern date concerning the words עַם, *my people*; עַמְּךָ, *thy people*: לְעַמּוֹ, *his people*,

which they presumptuously apply to themselves, and thus they have vainly supposed that they are the people of God; some Christian writers have been weak enough to fall into this error. But if we attend to the history, we shall find that the Jews cannot lay any claim to the high-sounding title of, *people of God*. For though they had the most astonishing display of the divine goodness in their favor when they were brought out of Egypt, and had seen those things, which, had they been done to the idolatrous nations, they would have worshipped no other God than the God of Heaven; yet in six weeks they solemnly bowed themselves before the golden calf, saying, these are thy gods, O Israel, which brought thee out of Egypt. If we pursue them through the history, we find immediately after the death of Joshua that they forsook the worship of God, and served the idols *Baalim, Baal, and Ashteroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines*. In the time of their kings,

the sacred historian has given an impartial account of their idolatries, and notwithstanding the prophets were sent to reclaim them, and the pious example of many who feared God among them, the great majority of the nation frequently abolished the worship of God, and established idolatrous worship.

Jeremiah complains of their ingratitude to God, and transmitted to posterity a list of this shameful abomination. Ch. 11. 6, 7, 8, 10, 13. *Then the Lord said unto me, proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, saying, obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart. They are turned back to the iniquities of their forefathers. For according to the number of thy cities were thy Gods, O Judah: and according to the number of the streets of Jerusalem, have ye set up altars to*

that shameful thing, even altars to burn incense unto Baal. Surely if any Jew seriously considers the transactions of his progenitors as a nation, he will not conclude that they were the only people of God. There was always a distinction made between those Jews who were the people of God, and those who were not. A covenant was made, which was of course conditional, and whoever fulfilled the conditions of that covenant, were called the people of God, and those who did not were cursed. Jer. 11. 2, 3, 4. Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem. And say thou unto them, thus saith the Lord God of Israel, cursed be the man that obeyeth not the words of this covenant. Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, obey my voice, and do them, according to all which I command you; so shall ye be MY PEOPLE, and I will be your God.

In order to show that they were never, as a

nation, considered as the only people of God, any more than other nations who worshipped God, were the people of God; we will turn to Hosea 2. 23. *and I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, thou art my people: and they shall say, thou art my God.* If the Jews apply these words to themselves as a nation, then they must allow that there was a time when they were not *the people of God*, viz. *and I will say unto them which were not my people, thou art MY PEOPLE.* If on the other hand they be not willing to grant this, they are under the necessity of allowing, that nations who were not *the people of God*, were to be the people of God, viz. *and I will say unto them which were not my people, thou art my people, and they shall say, thou art my God.* Now as this was not accomplished during the time of the kings of Israel, they having not converted the idolatrous nations to the worship of God; nor after the return from the Babylonish captivity: and as the nations of Asia and Africa

were converted to the Christian faith, and since that period the nations of Europe who were idolators have also received the gospel, and have thus become the *people of God*; the words of the prophet are now accomplished. Therefore as all these things foretold by the prophet were accomplished at the coming of Christ, it must be admitted as indubitable proof, that HE to whom all the prophets gave testimony, was the TRUE MESSIAH who was to come: the SERPENT-BRUISER of Moses, the SHILOH of Jacob, the ROOT of Jesse, the LORD of David, the IMMANUEL of Isaiah, and the SAVIOUR of men.

Now, if in contradiction to all this mighty mass of evidence, the Jews can ever contend that the Messiah is yet to come, they must be left to the enjoyment of their visionary notions. All those circumstances and things which were to take place at the coming of the true Messiah, have been literally accomplished, without the possibility of ever returning to afford a pretence for a Messiah to come; they have been carried on the wings of time, to the

house of eternity, where they are registered as awful proofs, that the Hebrews, ever since the time of Christ, have rejected the incontrovertible evidence of their own prophets, that **THE MESSIAH IS COME.**

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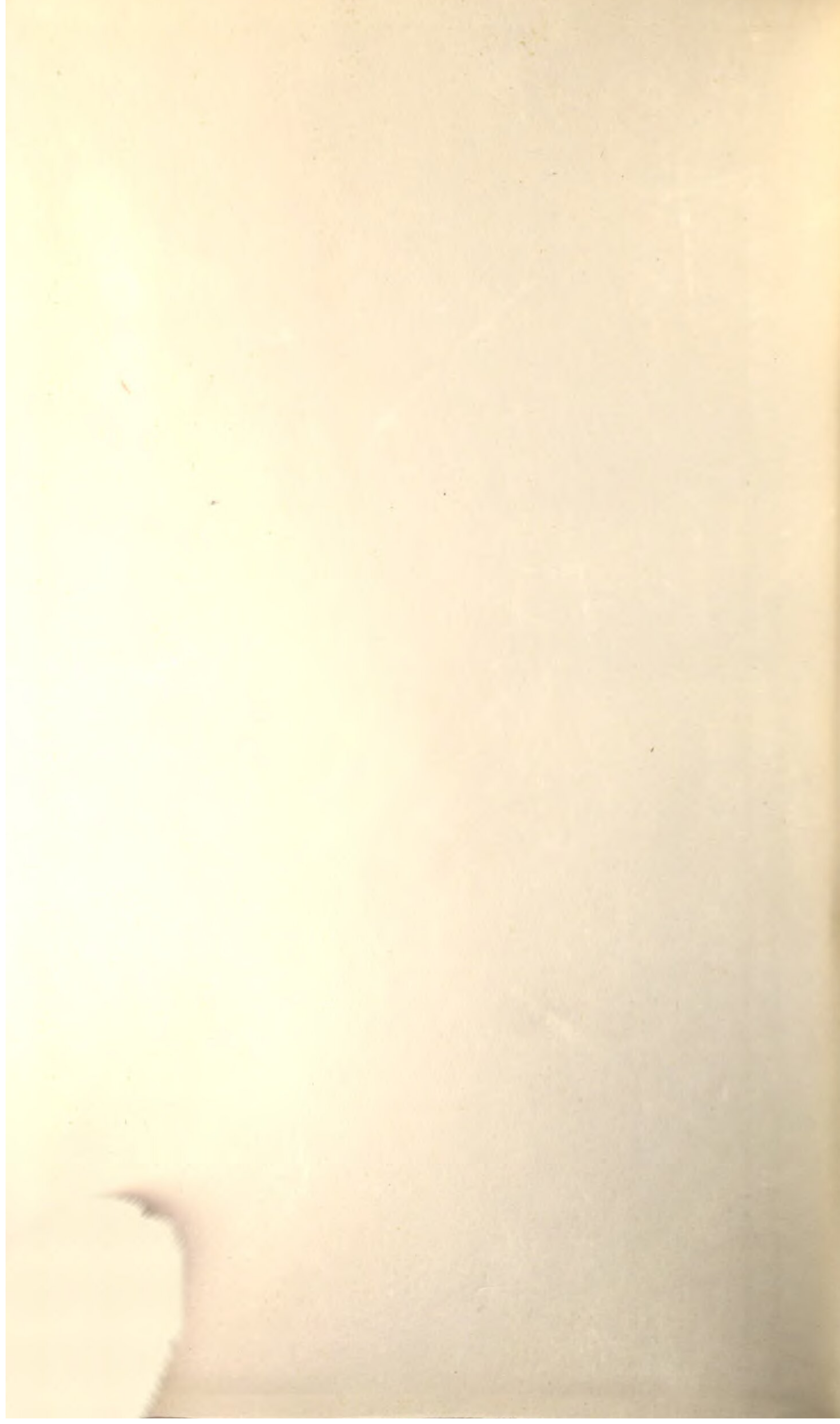
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